

# AMERICA

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## Chronicle

**Home News.**—The investigation conducted by the Senate Public Lands Committee provided one sensation after another. An accusation was made, on March 16, that the Democratic and Republican National Committees had made an agreement to hide certain large contributions to cover their deficits. This was promptly denied by Wilbur C. Marsh, Treasurer of the Democratic Committee. Senator Capper, Republican, from Kansas, joined Senator Borah in demanding that the Republican party purge itself of corruption. Hearings in Chicago, on March 17 and 18, revealed little of consequence. At these hearings many contributors to the Republican National Fund were heard. All denied making "fake" gifts. An attempt to investigate the Harding estate revealed that though the former President's wealth consisted mostly of Liberty bonds, none of these were traceable to the Continental Trading Company. On March 19, Senators Nye and Robinson, of Indiana, both Republicans, collaborated to bring Governor Smith's name into the oil scandals. By use of innuendo, Senator Robinson charged that Sinclair was close to Smith. They were immediately answered by the Governor in a strong

### Oil Investigation

letter calling them to account for what he termed "demagogic slander." On March 21, the matter came up again, and one after another Democratic Senators attacked Senator Robinson, who found no Republican to come to his assistance. Meanwhile, the Supreme Court of the District of Columbia upheld the confiscation by the Government of \$100,000 of the property of Harry M. Blackmer for failure to return to this country to testify in the Continental Trading Company case.

A bill authorizing an increase in the navy was passed by the House on March 17. It calls for the construction of fifteen light cruisers and one aircraft carrier, at a total cost of \$274,000,000. The vote was 287-58. This action approved the largest addition to the fleet authorized since 1916. The cruisers are to be laid down at the rate of five a year in the years 1929, 1930 and 1931, but no time is fixed for the completing of their construction. The Secretary of the Navy must submit annual estimates to carry on the work, and the President is authorized to encourage any effort to hold another conference for limitation of naval armaments. Eight of the fifteen cruisers must be constructed in Government plants. The bill as passed was held as a victory for the "Big Navy" leaders. It was, however, rather a victory for pacifist societies in this country, which had succeeded in bringing about a large reduction of the original plans. On March 21, the Navy Appropriation Bill was submitted to the House, calling for a total of \$369,190,737. This does not include any funds for the construction of new warships.

On March 16, the President replied to the demand made by the Porto Rico legislature that that island be constituted a free State. This was in answer to an appeal brought to this country by Col. Lindbergh. The President praised the present administration, denied that any promise had ever been made the people of Porto Rico, and spoke of a serious economic condition there.—On March 22, the President conferred on Col. Charles A. Lindbergh the Congressional Medal of Honor, the highest award ever given by the American Government in recognition of heroic deeds.—The same day, the President took another step to halt the movement which was under foot to "draft" him as presidential candidate. He did this by means of a letter to a Wyoming committee.—The President received a defeat at the hands of the Senate on March 16, when the latter rejected his nomination of John J. Esch for a reappointment as a

### Presidential Acts

member of the Interstate Commerce Commission. The vote was 39-29, and was the result of a coalition of insurgent Republicans and Democrats. The cause of this rejection was given as the fact that Mr. Esch had changed his vote in the Lake cargo case, which the Commission recently decided in favor of the Pittsburgh coal field.

**Colombia.**—With the exchange on March 19, of ratifications of the Colombia-Peru boundary treaty, the United States finally settled a long-standing dispute to the satisfaction of all concerned. This involved Colombia's claim to territory north of the Putumayo River which had been agreed upon as Peru's in an 1851 treaty but which Colombia asserted was hers under the San Ildefonso treaty of 1777. Brazil intervened maintaining the Colombia demand was in violation of the 1851 treaty. The three Governments then asked the United States to settle the dispute and diplomatic exchanges began in 1925. By virtue of the new arrangement, based on an agreement drafted by ex-Secretary Hughes, Peru and Colombia agreed to ratify a convention negotiated in 1922 and Brazil and Colombia agreed to sign a treaty fixing the boundaries of their countries in the disputed area. Brazil further agreed to give Colombia in perpetuity free navigation of the Amazon and of other rivers common to both.

**France.**—Discussion of the American note on the outlawry of war continued in the French press, while the Foreign Office prepared its reply. The belief was current that M. Briand's attitude would be a receptive one, professing willingness of France to aid in promoting a multilateral compact, while asking for a clearer definition of the meaning of war, and further light on possible intermediate measures between war and arbitration. It was felt that reservations of some sort would be introduced, as it did not seem likely that the United States would consent to submit all international affairs to arbitration. France, too, would have to find a way to adjust the terms to meet her obligations under the League and the Locarno pacts. Many favored a formula of renunciation without any juridical effect, and with a reservation releasing all the signatories should any one of them violate the compact.

The Chamber of Deputies ended its session on March 17, leaving but five weeks for active campaigning prior to the election of April 22. One of the last measures passed by the Chamber was a bill reducing the compulsory military service from eighteen months to twelve. The change will only become effective in the event that the Government can secure a permanent nucleus of about 100,000 enlisted volunteers.—Communists agitated unsuccessfully for the release of Deputies sentenced to prison for mutinous propaganda in the army. The Government opposed the measure and was supported by a vote of 340 to 150.

**Germany.**—The German-Polish trade negotiations were again suspended for an indefinite period owing to the lack of agreement on the rights of Germans in Polish territory. The agreement reached by Herr Stresemann and M. Zaleski some months ago at Geneva failed to win the approval of the Polish Government and the concessions offered by the Polish Foreign Minister to the Germans had to be withdrawn. By the terms of the Stresemann-Zaleski agreement, the Germans living in Posen, Polish Upper Silesia and other sections, which are now in the Polish Republic, were to have been allowed to lease, control and own land as well as to carry on industrial pursuits without molestation. The Polish Government elected to continue the present legislation which permits the Governors of provinces to force Germans to leave the country and to sell their property to Polish citizens. It was only with the understanding that her demands would be granted that Germany renewed the trade negotiations with Poland. The unexpected turn of events made further deliberation useless.

The total receipts by France from Germany under the Dawes plan since September 1, 1924, were given as 1,875,000,000 gold marks. For 1927 the payments totaled 763,584,000 gold marks. At the present rate of exchange the entire payments to date represent 11,400,000,000 francs. These figures differ slightly from those recently issued by Deputy de Chappedelaine, Chairman of the Chamber Finance Committee. Dating from the beginning of 1924 his report gives the total receipts as 2,590,000,000 gold marks.—When the Reichstag is dissolved on March 31 and parliamentary immunity is lifted no fewer than twenty Deputies who are members of the Communistic party will be confronted with charges of treason or other offenses. One Deputy faces imprisonment and a fine of 30,000 marks for connection with the Barmat case, where several banking institutions were swindled. Two ultra-reactionary Deputies are under charge of violating the law for the protection of the Republic. In addition to these more serious cases, about seventy-five other members have been guilty of minor offenses.

**Great Britain.**—Another attempt on the part of the Labor party to have Parliament make an exhaustive investigation in regard to the famous "Zinoviev Letter" failed. This document, containing startling evidence of Communist activities in England was published on the eve of the General Elections of 1924. It caused the overwhelming defeat of the Labor party, then in control of the Government, by the Conservatives. Ramsay MacDonald, the Labor Premier, immediately ordered an investigation concerning the authenticity of the document, but no conclusion was reached. The Conservative Government later held another inquiry and decided that the letter was genuine. In the beginning of this month, the question was again revived. The Conservative Government was not

Peru-Brazil  
Treaties

Kellogg  
Note  
Discussed

Polish Parley  
Ended

Dawes  
Reparations

Demand for  
Zinoviev Inquiry

Chamber  
Closes  
Session



willing to institute a new inquiry but agreed to have the matter debated in the Parliament. This debate centered not so much on the authenticity of the letter but on the manner in which it had been given to the public through the *Daily Mail*. Mr. MacDonald and the Laborites contended that their Government had been betrayed by one of the Civil Servants who used a secret Government document for political propaganda. Great interest was roused over the debate and the identity of the Civil Servant apparently implicated.

**India.**—No change was made in the attitude of the Indian Nationalists in their opposition to the Simon Commission. The boycott of the Commission was maintained.

**Opinion  
on Simon  
Commission**

Catholic opinion on the subject was not unanimous. On the one side, it was asserted that Catholics were not desirous of reform in the Indian government, since such changes as were contemplated would place the power in the hand of the Hindus. This, it was said, would result in the persecution of the Church. Another view is expressed in the latest issue at hand of *The Week*, of Bombay. Approval was given the resolution passed in the Indian Legislative Assembly at Delhi which amounted to a no-confidence vote in the Simon Commission. The speech introducing the motion specified the reasons for lack of confidence, the lack of good faith in those who appointed the Commission, the incompetence of the seven members of the Commission, the bad policy of appointing any Commission of Inquiry.

**Ireland.**—Comments on the estimates for the coming financial year as furnished by the Minister for Finance, Ernest Blythe, were as varied as usual. There

**Financial  
Estimates**

was a reduction of nearly one million and a half pounds as compared with last year. The most notable cut was that of £380,734 in the cost of the army. The economy is to be effected mainly in the personnel, the enlisted men being lessened from about 15,000 to 12,000. In connection with this, the army pensions showed an increase of £40,110. The other largest reduction, of £431,180, concerned compensation of property damaged during the wars; the total estimates for this heading were £548,000. Out of seventy-three services for which estimates were presented, there were reductions in more than fifty, the aggregate saving being £1,470,160. The five services granted more than half the total required by the estimates were primary education, old-age pensions, posts and telegraphs, civil pensions and the army. Special grants were made to the promotion of the Tailteann Games, the Abbey Theater, and the revival of Gaelic culture.

The debate over the old-age pensions was carried through several days and, at one time, seemed as if it would result in the defeat of the Government. In 1924,

**Old Age  
Pensions**

the Government reduced the pension by a shilling, on the plea of promoting economies. The complaint of the Opposition parties has been continued each year. With Fianna Fail

now represented in the Dail and prepared to support the Labor party's demand for a full restoration of the cut made in 1924, and with several Independent members apparently favoring the demand, it was thought that the Government majority would not be sufficient to defeat the Labor motion. The vote was cast on party lines with the result that the motion was rejected by a majority of seven.

**Italy.**—Signor Giovanni Giolitti, former Premier, voiced the opposition of a small group in the Chamber of Deputies on March 16, to the electoral reform measure

**Protests  
Electoral  
Reform**

of Premier Mussolini. The aged ex-Premier protested that the new proposal marked "the final departure of the Fascist regime from the Italian Constitution." He declared that it would be impossible to secure a true representative assembly under a plan which would virtually deprive the voter of free choice. The measure would submit to a selected electorate a single list of candidates approved by the Fascist Grand Council. Only if this "official" ballot, voted as a whole, were rejected by the voters, would the candidates of other parties be placed on the ballot.

**Nicaragua.**—President Diaz, on March 15, vetoed the bill that would extend the present session of Congress from December 15 until December 31, on the ground

**Politics  
and  
War**

that it was unconstitutional. Proponents of the plan for American supervision of the election had seen in the bill a scheme of the Conservatives to control all the election. The next day, after trying in vain to repass the measure over the veto, Congress adjourned *sine die*. On March 21, a Presidential decree proclaimed as legal the electoral law known as the McCoy law, covering the provisions required and to be taken for the registration of citizens and the machinery necessary to precede the 1928 election in accordance with the Stimson agreement of last May. With but slight modifications it corresponds to the draft of the law filed at Washington. Meanwhile important military activities were reported in the vicinity of Matagalpa by the marines against the Sandinistas. Marine fliers were said to have routed the latter and the Sandino loss was considered heavy.

**Poland.**—Count Alexander Skrzynski, former Premier and Foreign Minister of Poland, with the consent of Marshal Pilsudski, accepted the post of non-American

**Ex-Premier  
Chosen  
Arbiter**

member of the Permanent International Commission, set up under the Bryan Conciliation Treaty, to settle disputes between the United States and Peru. The offer was forwarded by the American Secretary of State Kellogg to the Polish Foreign Minister Zaleski. The appointment of the former Premier was in keeping with the policy of the State Department to select the five members which make up the commissions in such a way as to include one national from each country, one foreigner appointed by each country to represent it, and a fifth member

selected by the two countries. It was denied by the Department that the choice of Count Skrzynski was prompted by the desire of the United States to effect a solution of the Tacna-Arica dispute between Peru and Chile. The Count has served as Foreign Minister in two Cabinets and was one of the signers of the Locarno Treaty. He was head of the coalition Government at the beginning of 1926. Although on leave for almost two years, he is still in the Polish foreign service.

**Rumania.**—Despite a strict press censorship, there were well-founded rumors that all was not satisfactory with the Bratiano Government. On March 18, 60,000

Government Crisis members of the National Peasant party assembled in the capital and in ten large meetings demanded the Cabinet's resignation. They indicated that they had brought sufficient rations with them from their homes to remain about Bucharest until their demands were acceded to. They clamored for the appointment of Dr. Maniu as President. Administration circles declared that the Regency would not yield. Following the meetings the party's Senators and Deputies withdrew from Parliament.

The position of the Government was complicated by a new religious outbreak in Transylvania. During a procession on March 18, at Tagul Mare, fifteen Greek Catholic Uniate priests, marching with some 5,000 of their people, were wounded with bayonets, in a clash with Rumanian soldiers. Charges filed with the Minister of Worship, M. Lapedatu, protested the outrage, as well as the desecrating and pillaging of Uniate churches. The procession was a demonstration against new State regulations said to favor the Orthodox Church. It was understood that M. Lapedatu admitted the excesses but placed blame on the Uniates themselves. He also assured Patriarch Suciuf of an investigation. Subsequently a conference of the Greek Catholic Uniate prelates of Bucharest decided that they would absent themselves from the Senate until the Government should modify the church law, particularly clauses nine and forty-five, which annul the rights of the Uniates to be recognized juridically as a corporate body and endanger the financial security of the Church. It will be recalled that King Ferdinand was attended on his deathbed by Uniate priests and died in communion with Rome, though the national funeral was conducted by the Orthodox clergy. Indeed every effort was made to conceal from the people the King's religious attitude, his profession of faith being literally torn from his will. The telegram of condolence of the Holy Father was never published.

**Russia.**—Notice was given by the German Foreign Minister, Dr. Stresemann, on March 15, to the Soviet Ambassador in Berlin, that further negotiations for the commercial treaty were broken off until explanation was furnished by the Soviet Government of the arrest of the six German technicians in Kharkov. The German Govern-

ment demanded that, in accordance with the Russo-German Treaty of October 17, 1928, the prisoners should be allowed to communicate with the German Consul-General. This was not granted by the Soviets, and agitation against the German prisoners was reported from labor organizations in Russia. The Soviet emissary Kostolensky was arrested at the Austrian frontier station of Lundenberg, in Czechoslovakia, on March 17. Compromising documents were said to be in his possession.

**League of Nations.**—A drastic disarmament proposal was presented by the Soviet delegate, M. Litvinov, at the session, March 19, of the Preparatory Disarmament Commission. All further labors of the Commission were to be based on the principle of total disarmament, and the abolition of practically the possibility of war within a year's time. All arms and material were to be destroyed within four years. All previous activities of the Commission were denounced as a waste of time. The United States was appealed to for support, on the basis of the Kellogg plan. The Soviet proposal was seconded by Germany and Turkey.

The following day a dramatic reply to M. Litvinov was made by Lord Cushendun. He questioned the good faith of the Soviet Government in bringing the proposals, and accused them of reviling the League, citing an article of only a few days previous in an official Russian organ. The proposals would require the repeal of the League Covenant. Not only was there no provision against, but every facility for, armed insurrections, which the Soviets were everywhere trying to provoke, and opportunity was given to a powerful nation to triumph by rapid rearmament. Prolonged applause followed the speech. On March 21, Mr. Gibson denied that the American plan of a multilateral treaty outlawing war had any logical connection with the drastic Russian proposals. Twenty-two of the twenty-five countries represented agreed with the British stand, several adding their criticisms, which were also echoed in the Paris press.

Next week Michael Earls will tell a touching story of a novice and a tramp and a few words from William O'Brien in "The Tale of a Sentence."

G. K. Chesterton will contribute a characteristic bit of refutation in his paper, "Progress and the Average Man."

"Advertising the Church" will be a readable fact-story told by Vincent deP. Fitzpatrick and will contain a lesson not to be lightly passed over.

Eugene Weare will finish his account of how the Navy Bill was passed in Congress.

Other features will be "The Vocation of Teaching," by Charles R. Maloy, and "The Religious Element in Social Work," by Edward F. Garesché.



# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

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WILFRID PARSONS

Editor-in-Chief

PAUL L. BLAKELY  
JOHN LAFARGE

FRANCIS X. TALBOT  
CHARLES I. DOYLE

WILLIAM I. LONERGAN  
JAMES A. GREELEY

Associate Editors

FRANCIS P. LeBUFFE, Business Manager

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ing city of Chicago is under-represented, while the country districts, in some of which the population has sharply decreased, retain the representation of thirty years ago.

It is now announced that the leaders have graciously agreed to permit a bill for reapportionment to be introduced into Congress. Probably, the measure will pass; at least it is difficult to understand how the mandate of the Constitution can be longer disregarded. Yet it will meet opposition. Just as the city of New York is still throttled by the representatives of the rural districts, held in office by skilful gerrymanders and worse, so the rural districts of the United States will be found loath to relinquish their hold upon Congress.

When the reapportionment is made, some of the legislation now on the statute books will vanish or be modified. It is safe to prophesy that the Volstead Act will be found among the first victims. Possibly that is why some politicians, who see the whole of the Constitution in the Eighteenth Amendment, are quite unable to discover in that document any reference to reapportionment. Their chief reliance is on the rotten borough.

### American Rotten Boroughs

WHEN the Framers of the Constitution had finished their work it was seen that the first of their provisions referred to Congress. With their customary prescience, they very probably decided that this branch of the Government would cause their descendants quite as much anguish as it had caused them.

With regard to the Senate, the case was fairly clear. Irrespective of population, the sovereign members of the Union were to be represented by two Ambassadors. The chief difficulty lay with respect to the Lower House.

When the snarls caused by persons bound to servitude and by Indians had been straightened out, it was decided that representatives were to be apportioned among the several States "according to their respective numbers." An enumeration was to be made within three years after the first meeting of the Congress which, until that time, was to consist of the numbers then fixed in the Constitution, "and with every subsequent term of ten years, in such manner as they [the Congress] shall by law direct."

Thereafter the Census began to function, and for many years the apportionments were duly made. But in course of time, the population began to shift from the rural to the urban districts, and with it shifted the control of Congressional power. In 1920, the United States showed for the first time in its history an excess of urban population. The opposition between the two sections, arising long before that year, and accentuated since, probably explains why, in spite of the Constitutional mandate, no reapportionment has been made since the Census of 1910. What ordinary folks consider an order, Congress has preferred to view as a counsel of perfection. The result is the American rotten borough.

Yet in some States conditions are even worse. Illinois, with a mandate similar to that of the Federal Constitution, has had no reapportionment for its legislature since the Census of 1900. In the meantime, the rapidly grow-

### Godliness in Business

AT the dawn of the eighteenth century in the godly town of Boston, men mixed a little religion with their business, and found that the result was good. A New England shipping bill of 1718, reproduced in the fourth volume of "The Pageant of America" reads more like a prayer than a business paper. "Shipped by the Grace of God," are the opening words of this document, "in Good Order and Well Conditioned by John Barton in and upon the Good Brigantine called the Betty whereof is Master under God for this present Voyage Capt. John Sewell and now Riding at Anchor in the harbour of Boston and by God's Grace Bound for Great Brittain." A description of the goods entrusted to the deep and to Capt. John Sewell follows, and this—to us—singular document concludes, "And so God send the Good Brigantine to her desired port in safety. Amen."

What happened to the Good Brigantine on this voyage from Boston to Great Brittain, the historian does not relate. It may be hoped that the profits on Master Barton's consignment of "Sixteen Barrell of Tarr" were in keeping with his expectations, for he was a good man, mindful of the next world, it would appear, as well as of this.

Today pious phrases would be out of place on a commercial form, and even in more godly times, no doubt, they were, often enough, phrases merely. It is not particularly important that Wall Street should begin its day with a profession of allegiance to the Decalogue, or that the merchant should each morning take down his shutters, or their equivalent, chanting a psalm the whiles. But this sodden old world of ours would be a brighter and a happier place if Wall Street, our merchants, and our citizens of great wealth, pursued their respective avocations with the Decalogue and the psalms held in mind and respected. Too many of us are like the lady of fashion who thought that while religion was an excellent thing in its way, there was no need of bringing it into the ordinary affairs of

life. In fact, she would add, religion is too sacred a thing to be degraded to that common use.

Yet a religion that sticks at home when John Jones goes to his business is not worth much. Certainly, it is not the religion which St. James praised, not the religion which Our Lord taught. Religion is not an emotion in which one laudably indulges for an hour or so on Sunday, but a force that should make itself felt in every action. Because men forget it, statute law, as interpreted by a sharp commercial practitioner, is substituted for the law of justice and charity; the worker is regarded as a mere contrivance for the heaping up of money, and class is ranged against class in suspicion and hatred.

Looking out over a world troubled by religious and social discord, and made dark by man's inhumanity to man, Leo XIII wrote that in no other way could the ills of society be healed save by a return to the principles of Jesus Christ. Religion with the pure morality which it teaches must have its place in the marts of men as well as in our homes and in our hearts. Like Master Barton with his Sixteen Barrell of Tarr our works must begin, if not with a conscious prayer, with a prayer unspoken that God may bless and bring them to a favorable end.

#### Shall Junior Go to College?

WHEN John Jones, Jr., announces that he wishes to go to college, it is well to subject the decision to a close scrutiny. Should this examination disclose a young man willing to work hard, and able to profit by his work, let him be confided to Alma Mater with fond hopes and a blessing.

Possibly, however, young John's past academic record is such that not even his own mother can feel hopeful. John has never evinced any overmastering love of learning, leaning, rather, to the school of thought which considers books a bore and learning loss of time. His sudden interest in Blankford College may not be wholly dissociated from the fact that his chum intends to matriculate.

Or he may have fallen under the spell of some old grad who realizes that dear old Alma Mater hasn't a decent fullback to her name.

What President Lowell recently told the pedagogues in convention at Boston, is an old story with us. We do not need more but better colleges. We are not seeking a larger number of students, but an increase of young men and women who, with no undue stretching of the phrase, can be termed "students." The Dean of the Graduate School at Columbia complains that an uncomfortable percentage of graduate students are really unfit for graduate work. Any college Dean will tell us that too many college boys and girls are really unfit for undergraduate work. The general opinion among educators is that the colleges are wasting much time, since they are compelled to try to teach young people who do not wish to learn, and young people who could not learn much even were that their desire.

This is not merely loss of time. In many instances, the process results in callow graduates with characters un-

formed and minds undeveloped. The mountain has been in labor, and the result is not a mouse, useful in the sphere for which God made him, but a malformed, misshapen mouse.

However, the absurd dogma of the democracy of education is still adored by millions of Americans, and we shall probably continue along this erroneous path for some years. After forcing boys and girls, regardless of their capacity to learn, and their wishes, to go to school until the completion of the eighteenth year—a goal toward which many educationists devoutly press—we may even issue a decree that all must be "put" through college. "Put" is an apt phrase. It connotes no eager cooperation on part of the youth or maiden so "put." We Americans not only drive the horse to water, but find a way to make him drink.

#### Bardell vs. Pickwick

THE matter is of no consequence, as Mr. Toots would say, but lovers of Dickens will be interested in learning that the Lord Chief Justice of England has lately reviewed the famous case of *Bardell vs. Pickwick*.

They will be gratified, although not in the least surprised, to know that the head of Britain's courts—the brightest jewels in her diadem—has sustained in every point the account submitted by the wizard of Gadshill. The weary hours that passed slowly when Mr. T. Tradgles, with the aid of Enfield's "Speaker," thundered invectives against the Government, while Miss Betsy Trotwood sat immovably by, a stern-visaged Chancellor of the Exchequer, and Mr. Dick cried "Hear! Hear!" like any country gentleman, are justified at last. In all that hotly fought contest of *Bardell vs. Pickwick*, the reporter lost not a word, and his work is now crowned by the Lord Chief Justice of England.

The handling of Mr. Pickwick's interests by Sergeant Snubbins, and the general conduct of the case by Mr. Justice Stareleigh, are also approved by the Lord Chief Justice. Justice Stareleigh, it will be remembered, summed up in a few words the English doctrine on hearsay testimony, when he warned Sam Weller that he must not tell what the soldier said. "You must not tell us what the soldier, or any other man said, Sir;" he interposed, "it's not evidence." We never doubted his Worship, even though we have always felt that he admitted a deal of testimony which had little to do with the guilt or innocence of the defendant.

On the other hand, it has always seemed to us that Sergeant Snubbins hardly measured up to the abilities assigned him by Perker. Why, for instance, did he not insist that his client, swelling with the consciousness of innocence in the dock, take the stand to testify in his own defense?

The Lord Chief Justice tells us why. Sergeant Snubbins, he remarks, knew his law. It was not until 1869, or some thirty-one years after the wiles of Messrs. Dodson and Fogg had triumphed, that persons "in whose immediate and individual behalf any action was brought or de-



fended," were allowed in the box into which Mrs. Cluppins, with her umbrella, pattens, and smelling-salts, was hoisted with so much gusto and aplomb. In those dark days persecuted virtue had much the same standing as an oil magnate of today, except that while one was not allowed to testify, the other need not.

Again, to revert to Mr. Toots, the matter is not of the least consequence, except that it moves us to ask how many of our young people can understand half the references in the Lord Chief Justice's review of *Bardell vs. Pickwick*. In "Tom Brown's Schooldays," we are introduced to a merry group, no sluggish book worms, surely, but boys full of life and fun, and at the same time lovers of Dickens. Do our boys and girls at school today learn to dip early and deep into that well of glorious fun, undefiled by any element of baseness, digged for us by the genius of the Wizard of Gadshill?

#### Decalogues for Pedagogues

**H**AMPERED by an unfortunately narrow viewpoint, an immense number of our school teachers have been working under the impression that our Federal Government was somehow remote from the intimate details of the classroom.

Further doubt, however, is removed as to the solicitude of Uncle Sam, for the Bureau of Education now appears not in the role of a collector of mere statistics, but as a genial occupier of the visitor's chair. With disarming playfulness he raises a gentle forefinger and lays down with mock gravity a "Decalogue" for use in the schoolroom.

One or two specimens may be of interest.

Thou shalt not try to make of the little children little images, for they are a live little bunch, visiting the wriggling of their captivity upon you, their teacher, until the last weary moment of the day and showing interest and cooperation unto those who can give them responsible freedom in working.

Thou shalt not scream the names of thy children in irritation, for they will not hold thee in respect if thou screamest their names in vain.

Remember the last day of the week, to keep it happy . . .

Thou shalt laugh—when it rains and wee, woolly ones muddy the floor; when it blows and doors bang; when little angels conceal their wings and wriggle; when Tommy spills ink and Mary flops a tray of trailing letters; . . . And again I say unto you, laugh, for upon all these commandments hang all the law and the profits in the schoolroom.

There is no doubt as to the benignity of these directions, especially when the teacher is told, "Humor the feelings of thy children that their good will may speak well for thee in the little domain over which thou rulest." And surely any teacher with a properly liquid heart will obey the injunction: "Thou shalt not kill one breath of stirring endeavor in the heart of a little child." After all, a thoroughly up-to-date school principal can hardly object to a parody of Scripture.

At any rate, we have here an interesting example of the expert assistance that may be looked for when all our schools are under the general management of a Federal Department of Education.

#### For Better Motion Pictures

**P**ARTLY through stupidity and partly through an all-too-clever ingenuity, the motion-picture industry in times past has laid itself open to serious and just criticism. It has been denounced on platforms and in printed pages and from pulpits. Such condemnations of objectionable and indecent films are right, if they are necessary. But the wisdom of many proverbs, from that of an ounce of prevention to that of closing the stable door, indicates that there may be a better remedy for an undoubted evil. It is far more effective to act before than to lament later. This is the purpose that has inspired the Motion Picture Bureau of the International Federation of Catholic Alumnae to carry through a very constructive and most effective effort to make the movies decent.

Under the vitalizing influence of Mrs. Thomas A. McGoldrick, Chairman of the Bureau and also one of the seven members of the National Board of Review, some thirty Catholic women are making it a sacred duty to inspect practically every film that is produced. During the last two weeks, members of this Bureau have pre-viewed 86 films in the various New York studios. They have, during the past eight months, viewed 870 pictures before the release of these to the theaters. These women have proved themselves to be intelligent and understanding critics; they are aware of artistic excellence and are rigid in Catholic morality. On each film they make a detailed report, rating its merits and its suitability to diverse audiences, praising what is good and recommending the elimination of objectionable features. These reports are forwarded to the Motion Picture Producers and Distributors, and through them to the producing company and to the director of the film. They are also sent to the Federation centers in every State, and to a large number of Catholic and non-Catholic organizations and periodicals. Thus, the influence of this Bureau reaches backwards to the producers at Hollywood and forwards to the 10,000,000 people who daily visit the 15,000 motion-picture theaters.

Carried on in quietness but with intensity and persistence, this Bureau has a powerful effect on the quality of the motion pictures now being shown throughout the country. It has caused the elimination of incalculable miles of objectionable film and, in a constructive way, has inspired the producers and directors to aim at higher standards. These latter have shown the sincerest appreciation of the work of the Bureau by following most faithfully the recommendations made in the reports. There has thus resulted a most happy and a most effective cooperation for the betterment of the motion picture. On the one side there is an apostolic zeal impelling this group of Catholic women, gratuitously and with sacrifice, to make such determined efforts to eliminate indecency in word and action from the screen. On the other side, there is evident in the major and the reputable portion of the motion-picture industry a sincerity of purpose and a rectitude of procedure that is not suspected by those destructive critics who are so active in condemning a picture when it is too late.

## Dayton Gets the Last Laugh

FRANCIS P. LeBUFFE, S.J.

ONE who deals with the evolutionary controversy must have in a marked way that quality demanded of German scholars by the famous question: "Can he sit?" One must be able to bide one's time in patient and watchful waiting, and, as incident after incident has proved, time is with the waiter.

Some years back, on February 25, 1922, Harold J. Cook, consulting geologist of Agate, Neb., wrote to Prof. Henry Fairfield Osborn (Amer. Mus. *Novitates*, Apr. 25, 1922, No. 37, p. 1):

I have had here, for some little time, [that is to say five years] a molar tooth from the Upper or Hipparion phase of the Snake Creek beds, that very closely approaches the human type . . . I will be glad to send it on to you should you care to examine and study it.

The tooth was sent and was received and Dr. Osborn wired (March 14, 1922): "Tooth just arrived safely. Looks very promising. Will report immediately." He did report immediately, for the same day a letter was sent to Mr. Cook from which we quote the following, (*ibid.*, p. 1):

The instant your package arrived, I sat down with the tooth, in my window, and I said to myself: "It looks one hundred per cent anthropoid." I then took the tooth into Doctor Matthew's room and we have been comparing it with all the books, all the casts and all the drawings, with the conclusion that it is the last right upper molar tooth of some higher primate, but distinct from anything hitherto described. We await, however, Doctor Gregory's verdict tomorrow morning; *he certainly has an eagle eye* [italics ours] on primate teeth. . . . We may cool down tomorrow, but it looks to me as if the *first anthropoid ape of America* has been found by the one man entitled to find it, namely, Harold J. Cook!

Again on March 22, Professor Osborn writes to Cook (*ibid.*, p. 2):

The animal is certainly a new genus of anthropoid ape, probably an animal which wandered over here from Asia. . . . It is one of the greatest surprises in the history of American paleontology.

Drs. Osborn and Matthew, having "determined the tooth as a second or third upper molar of the right side of a new genus and species of anthropoid," submitted it to Curator William H. Gregory and Dr. Milo Hellman who reported on March 23, 1922, concluding as follows (*ibid.*, p. 2): "On the whole, we think its nearest resemblances are with *Pithecanthropus* [the ape-man of Java] and with men rather than with apes."

It was "on the basis of these very careful studies" that Dr. Osborn "decided to make this tooth the type of the following new genus and species"—*Hesperopithecus haroldcookii*—i.e. the Western Ape of Harold Cook. It was of this he spoke at the time to the New York teachers of biology:

To the violent innuendos and smug Biblical authority of Messrs. Bryan and McCann I recently replied, in kind, with a quotation from the Bible, "Speak to earth and it shall answer thee." Nature promptly accepted the challenge. Last week [that is to say five years before], in Mr. Bryan's native State of Nebraska, there was unearthed a single tooth of a high order of primate. After forty hours of careful study and comparison, utilizing all the resources of our great museum, *I can definitely announce* [italics ours] that this tooth belonged to a primate midway between the higher anthropoid apes and man.

On January 6, 1923, in "Notes on the Type of *Hesperopithecus haroldcookii* Osborn" (Amer. Mus. *Novitates*, No. 53) Drs. Gregory and Hellman wrote thus (p. 14):

5. Our results thus afford additional evidence in favor of Professor Osborn's conclusion that the type of *Hesperopithecus haroldcookii* represents an hitherto unknown form of the higher primates. It combines characters seen in the molars of the chimpanzee, of *Pithecanthropus*, and of man, but, in view of the extremely worn and eroded state of the crown, it is hardly safe to affirm more than that *Hesperopithecus* was structurally related to all three.

6. Whether *Hesperopithecus* itself is or is not ancestral to man can only be determined by subsequent discovery, but meanwhile the only part definitely known of it, namely, the much worn type upper molar, represents a stage of evolution which comparative morphological evidence indicates as preceding the following definitely human specialization. [Five are then mentioned] . . .

7. The anatomical, paleontological and other evidence already accumulated tends to show that man, *Pithecanthropus*, *Hesperopithecus* and the various anthropoids form a natural superfamily group.

But time lapsed on and the scientists were still at work on the tooth. In "Further Notes on the Molars of *Hesperopithecus* and of *Pithecanthropus*," W. K. Gregory and M. Hellman (Amer. Mus. Nat. Hist. *Bulletin*, Dec. 4, 1923, Vol. 48, Art. 13, p. 524) we read:

In conclusion, the profound differences of the *Hesperopithecus* tooth from that of the carnivores throws [sic] into stronger relief *its numerous and fundamental points of agreement* [italics ours] with those of the ape-man group of the primates.

Nine other differing opinions concerning this tooth are indeed mentioned on (p. 526), but at the end of the page we read:

We have considered each of these with unbiased minds and compared the type with the various specimens suggested, as well as with many others, but have returned *with more confidence* [italics ours] to the conclusions set forth above.

Later, November, 1926, in the *Scientific American*, Harold J. Cook, the discoverer, wrote (p. 336, col. 2):

That such stocks [animals, including anthropoids or early man] did enter America at this time we know through the finding of the much-discussed *Hesperopithecus* from the Lower Pliocene beds near Agate, Nebraska. . . . It may here be stated that



further evidence of such Pliocene stocks is now known to its discoverers and is under study.

About a year later (August, 1927) the same writer again writes of the original discovery (*Scientific American*, p. 115, col. 2):

While searching in the Snake Creek Beds . . . the writer found a single upper molar tooth, black and perfectly petrified, which appeared to be a fossil human molar! But, as these beds were admittedly hundreds of thousands of years older than the oldest known traces of humanity, we naturally felt very skeptical and incredulous, and felt that it must belong to some other unknown type of mammal, whose molar teeth simulated human teeth. However, repeated studies always brought us back to one point, that is, that the original possessor of the tooth *must* be related to ancestral anthropoid-humanoid stocks!

After keeping this tooth *nearly five years* [italics ours, and note Professor Osborn's "last week" above] in our private museum at Agate, Nebraska . . . the writer decided to submit the specimen to Professor Henry Fairfield Osborn.

Again it was necessary to "sit" and wait. The wait this time was not so long, for on December 16, 1927, (*Science*, pp. 579-581) Dr. W. K. Gregory published an article entitled "Hesperopithecus Apparently Not An Ape Nor A Man." This is a repudiation of his own former position and the position of Professor Osborn:

In the hope of discovering more remains of this highly interesting fossil, Professor Osborn sent Mr. Albert Thomson, of the Museum staff, to collect in the Snake Creek beds of Nebraska in the summers of 1925 and 1926. . . . Among other material the expedition secured a series of specimens which have led the writer to *doubt his former* identification of the type as the upper molar of an extinct primate, and to suspect that the type specimen of *Hesperopithecus haroldcookii* may be an upper premolar of a species *Prosthennops*, an extinct genus related to the modern peccaries. . . .

Last summer (1927) Mr. Thompson made further excavations. . . . A number of scattered upper and lower premolar and molar teeth were found in different spots, but every one of them appears to me to pertain to *Prosthennops*, and some of these also resemble the type of *Hesperopithecus*, except that the crown is less worn.

Thus it seems to me far more probable that *we were formerly deceived* [italics ours] by the resemblances of the much worn type to equally worn chimpanzee molars than that the type is really a unique token of the presence of anthropoids in North America.

Another writer, Dr. Leslie Spier of the University of Oklahoma, says in *Science* (February 10, 1928, p. 161, col. 1, note): "The case of *Hesperopithecus* . . . seems disposed of by W. K. Gregory's recent determination of it as pertaining to an extinct peccary."

So there we are. Doctor Gregory, the authority accepted by Professor Osborn himself as "eagle-eyed," now repudiates his position, and an extinct kind of pig takes the place of the "Western Ape." As the *New York Evening World* (March 21, 1928) says: "Now alas, it turns out that the tooth had been in the mouth of a wild pig; and were Mr. Bryan living it would be his turn to laugh." The *New York Times* said the same day, "the whole business was 'on the hog,'" which makes the *New York Sun* bethink itself of Bret Harte's famous poem "The Society upon the Stanislaus."

The *Herald Tribune* takes the part of the dislodged scientists and writes an editorial entitled "One Tooth

Gone Wrong." No, not quite right, it is *another* tooth gone wrong. The *Herald Tribune* forgets the famous Piltdown tooth which keeps oscillating between the upper and lower jaws, only part of which exists. It also forgets some other "bones" that went wrong: the second Java skull that turned out to be an extinct elephant's knee, and the Patagonian skull that was a stone, etc., etc.

The *Herald Tribune* praises the retraction. So will any man who loves the truth. But, all the same, may one not ask: (1) How was it that after *nearly five years* of hidden existence this tooth was suddenly flashed before the public exactly at a time when Evolution was hotly discussed? (2) Why again all the incontinent haste to declare at that very moment for a "missing-link"? Might it not have been well to wait for the morrow when one had "cooled down" before a public misleading statement were made? (3) Why such reiterated, pontifical pronouncements? Reversals of infallible statements are always disconcerting, and, moreover, as Harold J. Cook himself said (*Scientific American*, August, 1927, p. 114, col. 1): "Fortunately, however, true science is not dogmatic." (4) Lastly but not least, were anti-Hesperopithecites such hopelessly benighted obscurantists when they refused to swallow a *tooth* which had grown in a *few hours* into a *whole animal*, which in turn provided a whole *genus* and *species*, which in turn was shunted properly into the proper branch of the evolutionary tree? As Cook says (*Scientific American*, November, 1926, p. 336, col. 3): "We do not want to fool ourselves. We intend to *know*," and, now that we *know*, it does look, to quote the *N. Y. Evening Post*, as though "the joke is on the evolutionists. Dayton gets the last laugh."

#### PROCESSIONAL

Twin candlesticks receive the light;  
God's shrine with life again is bright;  
An organ plays—a muted song  
Unmuting starts a choir along,  
And swelling fills the church the while  
From vestry marching up the aisle  
They come, youth first, its voice raised high,  
Joy bringing, swinging, singing by;  
Youth, adolescence, manhood, all  
File slowly past me in my stall.  
Sopranos, altos, pass along  
Each filled with deeper throated song,  
Each voice proclaiming in its way  
Life's subtle slow advancing day.  
The tenors, after them the bass,  
More slowly modulate their pace,  
And pour with vibrant strength and power  
Their very souls into the hour.  
God's minister, his face ashine  
With Heaven's glory ends the line.  
They've past. Still mingled melody  
Fills nave, apse, all with harmony  
Till, chancel reached, their voices die.  
So life, from birth to death, files by.  
But hold! Service has just begun!  
Life begins when life is done.

ROGER L. WARING.

## Rummage Sale

GRACE H. SHERWOOD

**M**OLLY, who is forever thinking up schemes to make money for charity, called me up and asked me to come to the city next day and help out at her rummage sale. "And scratch around your house and see if you can't find something to bring with you," she added, sweetly, as though my consent were a foregone conclusion.

It was, as a matter of fact. Strong-willed as I believe myself to be, I never have any back-bone at the telephone, somehow. Let me meet the person face to face who seeks to separate me from my money or my leisure and I can stiffen up and be adamant about the amount of either that I am willing to part with. But with the receiver in my hand and a persuasive voice at the other end of the wire, I become as wax in the persuader's hands. I became as wax in Molly's hands, and by the time I had hung up the receiver I had committed myself, irrevocably, to appear in person at a rummage sale.

It was the first time. Hitherto, my participation in rummage sales had been vicarious. I had been represented at them by the things my family accumulates and I disperse; hats, particularly, and shoes. Frankly, life will not be worth living if ever the village rummage sale comes to be abandoned. For Peter collects hats and Patricia collects shoes and I collect—but I will come to that.

Patricia's justification for a closet floor which resembles a second-hand shop is that she must keep some old shoes to wear in rainy weather. But when it storms she sloshes about in galoshes and her closet continues to be the antithesis of Mother Hubbard's. Peter's excuse is the same, only reinforced. *He* has to have a hat for rain, a hat for gardening, a hat to put out the ashes in, a hat to fetch tobacco from the Junction, a cap—but why go on? That man's headgear hangs on every hook in the house, drapes the door knobs, decorates his desk. So numerous are Peter's hats that Peter himself can never find the only hat that matters, the one he wears to the city.

I have known him repeatedly to rise from the breakfast table and rush from hat rack to chair and from chair to sofa muttering, "Where is that damned hat?" while Patricia and I scurry about, retrieving one wreck after another from out-of-the-way places and waving them in the air with the question, "Is this it?" From which has sprung an unholy habit of ours, a habit which gives scandal to our friends. For convenience, we always refer to the newest hat of the man of the house as "the damned hat" distinguishing it, thus, from the plethora of head coverings which invests our house.

Until rummage time comes and brings relief. Then, light of heart, I go through the house pouncing upon Patricia's multifarious pumps and Peter's pestiferous hats. If, as result, reproach seems about to descend upon

me that night, I fall back upon the tactics that the housekeeper of a priest friend of ours employs upon him. When our friend inquired, hopefully, as to what had become of a toothsome duck which had appeared only once on the rectory table he was informed that it "had gone to help the poor." There is no come-back to that statement. Patricia may bewail her two-tone sports and Peter his checkered cap but "they have gone to help the poor" is a magic silencer. After that, if they mourn they mourn inwardly. And, for awhile, eight a. m. ceases to be the signal for the madcap march of the hat hunters and you can step into Patricia's closet if you are so minded.

Rummage, however, is not all advantage. There is an obverse side to the picture. Cook is immune to the movies and can let the fire engine go by with equanimity but never, *never*, NEVER can she nor does she miss the village rummage. "Miss Lucy's Sale" as she euphemistically names it, is the apex of the half year, the day of days. I have to let her off for it. If it starts on Monday the washing has to wait. Cook *must* be there when it opens. Nothing, not *anything* must interfere with cook's semi-annual orgy among the village odds and ends. On that day we get our breakfast, most likely, our lunch, too, and dine frugally, without frills. I questioned cook, once, as to what she had to show for a day spent "rummagin'." Her answer was illuminating. A bit of psychology which fits myself and bargain sales as neatly as it fits cook and rummage.

"Only a couple of picture frames," she answered, cheerfully. "But it's not what you *get* that counts," she continued, sagely, "it's if you *didn't* go you'd be sittin' home studyin' about what you *might* have got!"

My vicarious experience of rummage having come to an end I looked around for something to take. I had to look, too; Miss Lucy's sale the week before had cleaned us out. Suddenly I bethought me of the ancient red velvet piano scarf laid away in camphor for years. It was good silk velvet, too good to throw away but of no use to me. Nobody tolerates red about the house any more. I wrapped it up and took it along.

When I arrived at the dingy little shop which Molly had commandeered I went in, took off my coat, borrowed a smock from Molly to protect my dress, opened my bundle and shook out my donation to its full length. Molly, who was presiding, brisk and businesslike, over a mound of outer and underwear, grabbed it out of my hand in her delight. "Here," she exclaimed, "I'll hide *that* till business gets dull. That's a bell-ringer among this dingy stuff." The scarf disposed of, I was disposed of, next. "You take the front of the store and the bow-window," Molly directed. "Alice has the things on the middle table and I'll do what I am doing."

Thus dismissed from the neighborhood of Molly and my scarf, I took up my station at the bow-window. It



was spilling over with things. But what a conglomeration! Lamp shades! Neckties! China plates! Felt hats! Cook-books! Silver slippers! Prayer books! Glass dishes! Scarfs! Earthenware pots! Belts! White worsted leggings! A silver rose and a banged-up soup ladle! Fry-pans and a candy jar! Odd forks and an oil stove! A colander and a pink chiffon waist!

What a medley of customers, too, straggling in to look around, to feel, to try on, to haggle, to buy. A grey-haired darkey man looking for a coat to keep his old bones warm. A young mulatto woman, respectable-looking but worried. The worry is because the silver slippers can only, by an amount of pressure, be made to go on. An old woman, a washerwoman probably, and certainly poor, after forty years of toil. Her grandson, most likely, that boy with her that begins at once to try on shoes. As if he was used to doing it at rummages. Another young woman, shabby, with a shabby little girl clinging bashfully to her skirts.

A medley of voices, my own and theirs. "A nickel for the fry-pan! The plates are three for a nickel! Fifteen cents for the silver slippers and I'll throw in the rose! The neckties are five cents apiece! Your black dress *will* look more partified with the silver rose on the shoulder! No, the ties are no cheaper by the dozen! Perhaps the shoemaker could stretch them for you? The leggings are ten cents! If he's twenty months old they'll just fit him and keep him nice and warm. The boy's shoes are ten cents. No, the soles are not broken." (And I paid twelve dollars for a pair of pumps last week!) "Yes, there's a girl's coat on the line. You can have it for seventy-five cents." (Patricia had fur and velvet to keep *her* warm when *she* was like that.) The old man has the coat on. He wants to wear it home. "Fifty cents, but the vest is missing, you know." (Peter's big new overcoat came home yesterday.) "How much for the picture? Ain't you got nary bigger shoes? No, we haven't any furniture. Those baby shirts are five cents a piece."

But who is this that comes fingering the pink chiffon waist? The young woman with the too red lips and the tell-tale eyes, eyes that sear the beholder! Dressed in soiled georgette and scented with tawdry perfume. (Lord, don't let me think too hard or I will go crazy before I get out of here!) This, then, is the end to days of idleness and nights of pleasure, *rummage!* Dear God! Molly, mercifully, diverts me. She is signaling. By means of one finger held up and significant nods of her head at a woman whose back is turned she makes me understand that the woman will take my scarf for a dollar. Will I let it go?

Heavens, yes. Let everything go, give things away, anything to get done and get away from the tragedy of children's feet in second-hand shoes and a rummage lady come down to a rummage waist! But she is going, taking the pink chiffon thing with her. I want to run after her and take it away from her, ask her to put on something dark and simple, tell her that it is *not* too late, beg her to wash off the paint and perfume, to—*to pray!* (Am I going crazy?)

A man reminds me that I am staring after her by

waving the whole collection of neckties before my eyes. "I take them all, the whole bizness. How much?" I count them rapidly, my mind still with the woman of the street. "Seventeen, eighty-five cents." He takes them and gets out quickly, as if afraid I will change my mind.

Some one else is going out behind them, the woman to whom Molly sold my scarf. She is carrying her purchase carefully so as not to crease it. She is a colored woman of middle age, neat as a pin. I get a lift of heart thinking that my piano scarf is in such good company. The nickels are accumulating in the pockets of my smock, so are the dimes and quarters and I have already passed over several bills to Molly for safe keeping. The afternoon must be half-gone, I am so tired. Dog-tired from the unaccustomed standing. But the bow-window is nearly empty, thank goodness. The room, for the moment, is empty, too. I have a chance to say a word or two to Molly, to straighten up the window, to sit down and rest my poor feet!

But here comes the scarf-buyer back. With a curious light on her face, a light of exaltation, of joy. Something has happened to her since she left us a half hour ago. I study human emotions and I know. What could it have been? She does not leave me long in ignorance.

"Ladies!" The tone of her voice is just an extension of the exhilaration so visible in her face. It was arresting and we, all three, Molly, Alice Simpson and myself, turned towards her with one accord. She gathered our eyes. "Ladies! If any of you happen to go home *up* the street, please, *please* stop at the house where the flowers are in the window and look in. I live there and they're my geraniums. They're in bloom, too, heart red. I went home and put the red scarf on the table in the parlor and the geraniums they commenced, right away, to smile at the cover and the cover to smile back at the geraniums and it's too lovely for *anything!* Ladies, I've come back to thank you for selling me the red cover so cheap and making my little parlor so elegant."

Without another word she hurried off again, eager, I suppose, to get back to her flowers and her purchase. We stood, all three of us, just as we were, looking at each other and not saying a word. For a moment the dirty, ill-smelling room into which poverty, squalor and hopelessness, perhaps, had been drifting all afternoon was transfigured, lifted out of its oppressiveness. Beauty and Joy had passed and their presence could still be felt.

I was the first to pull myself together. But what I said, the first words that came to hand, were only a faint index of what I was thinking.

"From this day forth," I said solemnly, "for the rest of my life, I travel light. No more red scarfs laid away in camphor when they can do *that* for a fellow woman!"

"Didn't I tell you," Molly reminded me, excitedly, "that rummage sales did good?"

Dreamy Alice Simpson was the last to speak. Alice is not so long out of college and she has a lot of theories about colors and things like that.

"Red *sings!*" she exulted, softly.

St. Francis, sang, too, centuries ago. And the burden of *his* song was always, "Travel light."

## Scuttling the Naval Program

EUGENE WEARE

*Special Correspondent for AMERICA*

**H**ERE is the way the story has been given to this reporter by one who is high in the councils of naval affairs at Washington: the Honorable, the Secretary of the Navy "got off on the wrong foot." He failed to "sell" the needs of the navy to the country at large; the opponents of the measure, chiefly through the organized agencies of certain of the Protestant Churches, built up what seemed to be substantial opposition, the elections are coming on and—well, the navy can wait.

And so it is. "The navy can wait." Meanwhile, however, an examination of the record is interesting from more angles than one. If additional evidence be needed, here we have it to show how we do business in this land of the free and the haven of all persecuted protesting pacifists.

Here are the facts: The Chairman of the Committee on Naval Affairs of the House of Representatives introduced a bill on December 14, last, which was labeled a "Bill to Provide for the Increase of the Naval Establishment." This measure was introduced at the request of the Secretary of the Navy and bore the endorsement of our Chief Executive. It proposed a building program over a period of five years and called for the construction during that time of seventy-four vessels at a total estimated cost of \$740,000,000. These figures are important and should be kept in mind. This program is the largest ever proposed to be authorized by this nation in time of peace. It is exceeded in the number of vessels proposed only by the program adopted by the Congress in 1916, seven months before we entered the World War.

This \$740,000,000 program called for five aircraft carriers to cost \$19,000,000 each; twenty-five 10,000-ton cruisers to cost \$17,000,000 each; nine "destroyer leaders" to cost \$5,000,000 each and thirty-five submarines to cost \$5,000,000 each. For the information of the non-technical in naval matters it may be set down here that a "destroyer leader" is the larger type of destroyer which is said to be primarily the most effective form of naval craft for use against the submarines.

Mr. Coolidge, who appears to have fallen upon foul ways in his efforts to do business with the present assembly on Capitol Hill, interpreted this naval measure as "simply one of replacement of obsolete units, with new construction planned solely according to our requirements" and with "no thought of entry into competition with any other nation." But he seems to have been in opposition to certain members of the House Naval Committee when he insisted that "no limitation of time as to the beginning or completion of this tentative program" be authorized. The "Big Navy" group, so called, urged that day and date be specified in the measure for the laying down of each of the vessels. The omission of

such dates, it was argued, would make the program one which merely called for a "paper navy" and gave no definite assurance that any of the vessels would be actually built.

At any rate, the important thing to be kept in mind is that the program as sponsored by the navy and endorsed by the President called for an appropriation of \$740,000,000. When first presented, it appeared fairly certain to command substantial majorities in both houses of the Congress, but when the hearings on the bill got under way somebody weakened. A veritable cyclone of protest, indignant and otherwise, swept into the committee-hearing room with its nice, mahogany furniture and as a result, at this writing, the \$740,000,000 measure has gone where the woodbine twineth or some such place the exact location of which is a trifle indefinite. But it has *gone*—of that you may be certain. One of the protestants was Dr. John A. Ryan, Professor of Moral Theology at the Catholic University, who entered the field of naval affairs with the National Council for the Prevention of War and its fellow-protestants and Protestants.

Following upon the hearings on the measure and the campaign in opposition to its favorable report, Chairman Butler introduced a second bill which was reported favorably to the House by a vote of fourteen to one. This measure authorizes the President to undertake, prior to July 1, 1931, the construction of fifteen light cruisers, the cost not to exceed \$17,000,000 each and one aircraft carrier, to be laid down prior to June 30, 1930, the cost not to exceed \$19,000,000. Thus it will be noted that the total to be authorized is \$466,000,000 less than the amount fixed in the first bill.

In submitting its favorable report of this bill the Naval Committee of the House took occasion to emphasize two or three significant phases of the measure which are important to a proper understanding of the legislation. In the last sentence of its report the Committee admits frankly that this program which calls for the fifteen cruisers and the one aircraft carrier "when completed will still leave our navy in a secondary position." And while a very evident attempt has been made to announce to all and sundry that this program "is in no sense a competitive program," nevertheless some figures showing the relative strength of our navy in the matter of cruisers and aircraft carriers, were included in the report and referred to as important. Here they are: At the present time the numbers and tonnage of modern cruisers "built, building and appropriated for" in the case of some of our friends across the seas stand as follows: Great Britain has 63 of these cruisers with a tonnage of 386,636; Japan has 33 with a tonnage of 206,415; the United States has 18 cruisers with a tonnage of 146,000.



This question of cruiser tonnage seems to be all-important in these days of what is termed "modern warfare." The Washington Conference on the Limitation of Naval Armament which the late and lamented Mr. Harding arranged for, fixed the ration of capital ships between us and certain of our friends. But no agreement was entered upon regarding the ration of craft among which the cruisers are classified. And yet, the cruiser, according to the testimony of the present Chief of Naval Operations, is "second in offensive and defensive power only to the capital ship." The cruisers are "faster than the capital ship . . . give battle on equal or advantageous terms to any but capital ships." And because of this, the present practice is to turn more and more to the cruiser type with its increased size of guns and greater range power. These present-day cruisers, by the way, are about on a par with what we used to call, not so long ago, battleships. The cruisers we knew twenty years ago are sneered at nowadays as on the level with the row-boats that you could hire at various summer resorts for twenty-five cents an hour. Nowadays battleships are *capital* ships, or dreadnaughts, or super-dreadnaughts and cost more money than was spent in fighting a war back a hundred years ago.

But to return to the cruisers: since the Washington Conference the United States has actually laid down but 2 cruisers, the British Empire 14 and Japan 6. The British have projected 5 more of this class of vessel to be laid down not later than 1929 and during the six years, 1924 to 1929, the British program has averaged the laying down of approximately 3 of the 8-inch-gun cruisers a year. If this rate continues during the years 1930-31, the British in 1931 will have 26 cruisers "built, building or appropriated for," whereas we will have but 23 in a similar status *provided* the cruisers in the recently reported bill are "authorized, appropriated for and laid down."

But, be that as it may, the fact is that we started out last December to legislate for our naval needs—that is what they called it—and there was general agreement on these on the part of all those who are, or who ought to be, in a position to know what our needs are. It was stated by the President of the United States and repeated time and again by the Secretary of the Navy, the Chief of our Naval Operations and many members of the House Naval Affairs Committee that our program was vital to the maintenance of our standing among the nations of the world. We were not bent upon any "aggressive program"; we were "not competing with any other nation"; our building program was "simply one of replacement." And yet, what has happened? Well, there has been for one thing a complete change of front, not on the part of the President, the Navy Secretary and his subordinates—those in a position to know best what should be done—but rather on the part of the Committee on Naval Affairs of the House. These gentlemen, it would appear, have either backed down half-way or suddenly "got the light"—some say they "got religion"—and the second bill which in the Committee's own words, even if enacted, will still leave our navy

in a secondary position, was the result. Maybe this is the better plan. I profess not to know. But the important thing is that, according to all hands concerned, the legislation suggested in the first bill was and is necessary and important but, despite this, we shall have to be content with but a part of it.

At one time, it was likely that no naval program of any kind would be authorized at this session of the Congress. The opposition, built up by what members of the Committee saw fit to designate as "radical organizations," "pacifist organizations," "paid propagandists working through the churches," had succeeded in building up a sentiment against the naval program as to influence very materially the membership of the Congress just as it had done with the Congressional Committee. With the elections coming on it was said that many of the leaders in the Lower House desired to avoid taking a position on the question and it was further asserted that the Farm-Bloc and the Democrats in the Senate were opposed to such a large program.

Something touching upon the views, pro and con, of those who have to deal with this naval legislation, together with the views of the supporters as well as the opponents of the program, as adapted on March 17, will be set out in another paper soon to follow.

## Wanted: A New Series of Books

EDWARD A. FITZPATRICK

THE present educational situation is frequently referred to in terms of anarchy and chaos. There is much speculation, many studies, new tests every day to test something or other, new doubts about IQ (Intelligent Quotient), AQ (Achievement Quotient), or EQ (Educational Quotient), new type examinations, new educational procedures advertising some city, some superintendent, or some amiable women, and even an experimental college. Vocabulary and nomenclature pile up—are overwhelming.

Many serious indictments are made against our current educational practice, its isolation from life on the one hand and from the interests of the students on the other. It lacks motivation, so it is said, driving force, and clear objective or objectives. The confusion is shown in its worst confounded state in the Report on Character Education of the National Educational Association, published by the Federal Bureau of Education.

With the examination in detail of this indictment, we are not concerned, but we note with interest several tendencies in modern educational theory that may possibly serve as organizing centers for the clarification of thought and the improvement of practice. These are:

1. A new emphasis on character formation that seems to translate the objective into an educational influence instead of graciously waving it out the back door after it has been received in the front door.
2. A recognition of the individual as himself the greatest factor in his own education—the central fact.
3. A clear perception of the tremendous power for good or evil of the *informal* educational agencies.

4. A realization of the limitations and dangers in the formal school process.

5. A recognition that living is the fundamental educational means, and the need for definitely utilizing it in the school process as starting point, as basic content, or as end result, rather than as a thing apart.

6. A greater attention to the actual influence of personal relations, particularly between teacher and pupil.

7. An effort in all grades of schooling to look for its educational coefficients in terms of an education that is in a genuine sense liberal, for "sweetness and light," for what is called the cultivation of the soul.

8. An effort to define education for democracy in other terms than the least common divisor of the mental ability, the intellectual interest and the effort of the "least of all the citizens" of the commonwealth.

9. An effort to discover special ability and to utilize it to its maximum service in the cultivation of the individual and the promotion of the social welfare.

10. A realization of the tremendous influence of religion in the life of society and of the individual, its possibilities in an educational scheme, and its influence on the aims, curriculum, and method of education.

11. A view of human personality that sees it in all its facets and the dangers of its unrelated fractional development, and the possibilities of an integration of personality upon the basis of the great moral principles tending to self-mastery and human welfare.

12. An interpretation of civilization which makes it consist not in the multiplications of conveniences and comforts, in energy or bigness, but in the quality of human life which it promotes, sustains or moves toward.

Such are some important tendencies evident in our contemporary educational theory, that are buried under or obscured by much that seems irrelevant and pseudo-scientific, and has, in the advertising jargon of the day, selling power.

A real opportunity exists to organize under some such group of central ideas the experience of the professors of education in Catholic colleges, and of the teachers in Catholic schools. It is, therefore, proposed that such a series of books, or monographs, selling for about a dollar, should be undertaken. This is a service teachers in Catholic schools could render to American education. It might help crystalize an aspiration and a philosophy that American education is groping for in its present struggling efforts. The organization of this experience in the light of a fundamental philosophy of life, and of the saner tendencies of educational practice and theory, would be a good thing for teacher, parent, student.

It would help to make contagious the best experience and thinking in the Catholic educational system. It might even penetrate the State universities and other endowed colleges, who, by some queer violation of their own tenets, do not quote, or do not use, in their own books on education, the works of Catholic writers. I confess that I have never understood the conception of scholarship, dominant in this country, which refuses to consider a whole range of literature because of its source.

Such a series of books, it seems to me, would serve

to precipitate out of our general educational experience, both Catholic and non-Catholic, sound educational practices, with the ultimate hope of organizing a sound educational philosophy. It would be an effort to make first things first, and to put other things, too largely now placed first, in their subordinate position. Such a series would help to make in the minds of the teachers and in the practice of the schools of the country, of education, a human process, of teaching, a spiritual adventure, and of learning, the direction of one's own power in the process of the realization of the highest possibility of each individual.

### Education

## The Campus Publication

CHARLES PHILLIPS

WHAT are the colleges doing?

The question is asked in all sincerity; it is not rhetorical. It is being asked over and over again in hundreds of thousands of American homes. True, there is no sensational discussion of this question in the press at the moment; and that is well, for press agitation often serves only to throw dust in the air and to muddle rather than clarify a problem. But in thousands upon thousands of homes, in the inner circles of the family council, the question is annually posed and pondered and puzzled over.

When Summer closes and some decision must be made as to where son and daughter are to be sent for their collegiate training—or whether they shall be sent to college at all; during the ten months of the school year, when son and daughter are away from home, and there are only academic reports, the sport page—and bills—to apprise the parents what it is all about (four years of this); when June and commencement season comes round, with its annual outpouring of graduates; finally, when college days are done with, and son and daughter are returned to take up the strange new life, off the campus, that they have never really known before... all this time, and pretty well all of the time, the question is asked, "What are the colleges doing?"

True, parents and the world at large do not always ask the question intelligently. They are prone, too often, to ask it impatiently and even angrily, because the colleges do not appear to have done anything at all such as was expected. Son John does not invariably step into a five-thousand-dollar job the day after he comes home with his sheepskin; daughter Mary isn't always the immediate social success that spells an early and advantageous match. Have the four years been just so much time and a lot of money wasted? All too frequently the Senior World answers with a disgusted "Yes!"

I wonder if it has ever occurred to parents who are troubled about the "doings" of college life, disturbed by newspaper reports of campus scandals, suicides, and so on, or just puzzled in a general way over the matter of educating their children, really to look to the record of the campus itself for enlightenment on this subject?



—I mean the actual record of students' thoughts and activities? Grades sent home on quarterly bulletins are only a small part of that record, and at best are unsatisfactory ones. The single symbol of a letter or a numeral does not begin to tell the story of what the college student is doing or thinking about. But there is one way of finding out something about this. It is the campus publication—the college magazine or paper, monthly, weekly or daily as it may be.

The campus publication is really a more serious thing than most people think. After long familiarity with it in various forms, and after a rather careful study of it as it is represented in a score of different and widely scattered issues, I have come to the conclusion that here, in this production of the student mind, is one answer to the question: what are the colleges doing?—an answer that deserves consideration. For one thing, the campus publication says this—that the college is training the young mind to think and to express its thoughts. And assuredly that, in itself, is something. Can the new generation bring to the world that waits for it outside the college halls a better contribution than trained and ordered thought?

Mark, of course, that I say *ordered* thought. The problem of life is not solved when we say a man thinks. The point is, how does he think? The question of education is not answered when we say that youth is learning at college to think and to express its thoughts. Back of that is the matter of *what* it is learning to think. Is it learning to think wholesome, healthy and constructive thoughts? Is it learning how to add to life, to the sum of human knowledge? Is it learning the things that make for peace in the individual soul and for collective betterment; the things that mean in the end the preservation of society in its units and in its aggregate—intelligent, solidly founded home life; intelligent, firmly grounded righteousness in public life, in politics, government, business, the professions?

The best—and even the average and ordinary—campus publications issuing from Catholic colleges give a surprisingly satisfying answer to these questions. It is not alone that here we have some of the first attempts of youth at literary production. If that were all, then these little magazines would be merely the exclusive product of a literary group, and would have, at most, only a small value. But the content of these magazines is more than literary, in the narrow sense; it is made up, taken in the aggregate, of contributions from students in every department, college, and school, in the given institution. Not the student majoring in English alone is to be found here; the commerce student, the engineer, the lawyer, the philosopher, the science man, the architect—they are all here too. And they all show that they are mastering the first art of intelligent society, the art of thinking and expressing wholesome thought.

Of course, the college magazine is literary. To be literary means primarily to be literate and able to express one's thoughts clearly and convincingly. Whatever the career of John or Mary is to be after college, men and women must be trained, in this sense, to be literary.

Nevertheless, time and again, the troubled parent is heard to ask impatiently, "But why have John spend his time writing short stories? Why must Mary write essays? Why poetry? Why take hours to expound the technique of playwriting and other hours for the writing of plays?"

The young man (or woman) who learns how to write a short story or an essay fit for publication has learned how to observe life, how to evaluate character, how to report the thoughts and actions of himself, and his fellow men, how to set down his observations and evaluations clearly, succinctly, convincingly. The youth who is encouraged to express himself in poetic form is developing one of the most precious of man's God-given faculties, the imagination;—and where would our world be today, where would universal progress be today, had man's imagination been curbed, dulled, and killed, instead of fostered? The young poet has learned to exercise his soul—to apprehend beauty and to find God. The dramatist? "Are you so foolish as to expect to turn out a dozen successful money-making playwrights every year and put them on Broadway?" No; it isn't that at all. There is your shortsighted impatient questioning again. The youth who learns how a successful play is made, and who is taught to apply what he learns to the writing of his own play, may indeed become a successful playwright. But that is only secondary—and problematical.

What that youth has really learned is the fundamental science of life—the secret of part and whole; the art of life architecture, so to speak—how all things are related each to the other, and how profound is the relation and responsibility of every unit in life to the whole of life. He has learned something of the lesson of individual and collective moral responsibility and he has learned it, not dryly out of books, but livingly out of observation, thought, and action. And he has learned, too, as all his fellow students have learned, how to exercise his critical faculties.

Through the exacting and demanding a study of technique, whatever the technique may be, of story, poem, essay, play, he has experienced the delicious sensation of *thinking*, of mind expansion. The muscles of his mind, nurtured on sound Christian philosophy, are made vigorous and strong by exercise. When every youth in the land has learned these things, we will need no official censorship to mend the wayward ways of our books and theaters. We will have the self-censorship then of a trained and intelligent and morally responsible public. And if that be too much to hope for, this side the millennium, at least we can have leaders of men, so trained.

It is to produce leaders of men that such education exists as that comprehended in the Catholic college system. That system is, manifestly, not only an invaluable contribution to life on the whole, but the only system that can safeguard American life and the future security of our nation, because it safeguards the youth of our land, soul, body, and mind. Soul first; then body and mind. As for the body, the record of college athletics, the sport pages of the newspapers which daily chronicle the championship victories of one Catholic team after

another, football, basketball, baseball, relay, and so on—the work done for youth in the way of physical training is easily and widely known. Glee clubs and debating teams, too, take their due place in the regular press. But what of the others, apart from these few—the large body of students with their thoughts, their ideals, their ideas, their varied activities? The campus publication is the only place where their record may be found set down in print for the public eye.

Parents ought to read the campus publications of the colleges which their sons or daughters are attending. How often does the father or mother of Mary or John see the college magazine which Mary or John reads regularly and to which they, at least occasionally, contribute? Perhaps only when Mary or John do contribute. But that is nothing. To take pride in the published writing of son or daughter is of course natural.

But the campus publication has a far higher aim than the tickling of parental vanity. Its real aim is, first, to stimulate not only thought but the spirit of thoughtful competition; for undeniably one of the most salutary effects of a campus publication is the desire it arouses among students to better themselves and their classmates. And this spirit of competition is stirred not spasmodically or by the artificial means of occasional contests or prize awards, but regularly and normally, so that it becomes a habit of mind. This is the first aim of the campus publication. Its second and equally important object is to publish to the world—not to the campus alone—what the student body as a whole is thinking about and how it is learning to express its thoughts. When the college magazine is looked at in that large light, it becomes at once a very real and very significant factor in the whole problem of education.

### Sociology

#### "A Little Child Shall Lead Them"

LUCY EDMUND

HE was a little boy of barely eight years, with large expressive eyes, and a serious countenance—"Sammy," they called him at the orphanage where he had been temporarily sent by the judge, because of serious marital difficulties in his home. His little sister Martha, aged three years, had also been given into the kindly care of the Sisters, and for her, Sammy had an almost paternal affection. Their first separation came a few weeks following their admission to the Home, when Sammy was sent to the big, municipal hospital, because of illness.

The next morning, Miss Wetherell, a social worker, passed through the ward and saw a new child in one of the beds. As Sammy became acquainted with her, he asked if she could tell him how his little sister was getting on, and if she might come to the hospital to visit him.

The sordid surroundings into which this child was born, never seemed to have touched his lovely spirit, although his understanding of sordidness was uncanny in one so

young. His mother was a woman of loose character, and although she had given up any pretext of following the religious teachings of her youth, she wanted her little boy to go to church regularly, and listen to the teachings which she, herself, no longer obeyed. Sammy's father was a hot-headed, erratic man, who neither went to church himself, nor allowed his family to go, if he could prevent it.

In this terrible environment blossomed the spirit of this lovely child. Sammy and his mother used a code when his father was present. Whenever she told him to go to a neighbor's house and borrow the wash-board, it meant that he was to go to church.

Over quite a long period of hospital care, Sammy and Miss Wetherell had many visits, and always she came away from these talks with a feeling of having been in the presence of holiness. Talking with this precocious, spiritual child from day to day, Miss Wetherell called him in her own mind "Samuel," so like was he to the infant Samuel, of whom no sin was ever recorded.

One day his mother came to visit Sammy, against the order of his father, who waited for her outside of the hospital wall. As she stepped into the street, he shot her. She was hurried to the accident ward, where she died within an hour. The next morning as Miss Wetherell went in to see her little friend, a very solemn, white face greeted her. Sammy had heard the cruel story from an unthinking child who was visiting a patient in an adjoining bed: "Hey, Sammy! did you know your father shot your mother?" Sammy, shocked by such a greeting, asked a kindly, but ignorant ward-maid if this were true, and she, showering fruit and candy on him, denied it. So Sammy spent a night of suspense; waiting for his friend, the social worker, to come in the morning, and tell him the truth.

Miss Wetherell had been schooling herself for the inevitable query, but when it came, she was still unprepared. For time in which to regain her self-control, Miss Wetherell told Sammy she would go and inquire. Once out of Sammy's presence, she hastened down the long corridors, going from ward to ward searching for Father Brown, the chaplain, hoping he would break the news of the tragedy to Sammy. "You can tell him better than I—later I shall go in and see him," said the priest. Slowly Miss Wetherell walked back, dreading to meet the inquiring eyes of this child who had become so dear to her. "Sammy," she asked, "just how brave a boy are you?" "Only God knows that, Miss Wetherell," replied he. Then, unable to keep her tears back, she told him that his mother had gone to God. "Was she anointed, Miss Wetherell?" said he in an anxious voice. "Yes, Sammy, and Father Brown was with her. He will come later and tell you himself." His little hand reached out and patted hers, as her tears again appeared. "Don't cry, Miss Wetherell. My mother is all right now; she is safe with God."

His mother "with God," and his father in prison, it was an easy matter to enlist the interest of a club of Catholic girls to give the necessary funds to place Sammy in the Brothers' school where he is living happily in a religious atmosphere.



Although three years have passed since this experience, through many weary, discouraging days, the faith of this little boy has shone like a beacon, urging Miss Wetherell on in her work with humanity.

The lesson? There are too many to particularize. "Out of these clods can God raise up children to Abraham" is one. The other is that when we most need that companionship, God brings us near to His saints to teach us that all is not evil in this world. We need that lesson today. Evil is rampant, but in even the worst of our cities there are far more than ten just.

### With Scrip and Staff

HIS Excellency General Frits Holm, otherwise known as His Highness the Duke of Kolachine, G.C.G., G.C.H.S., G.C.O.D., G.C.C.M., G.C.O.M., LL.D., D.C.L., Litt.D., Chamberlain to His Royal Highness the Count of Caserta, Explorer, Author and Diplomat, has come out at last with a "Projected Law, the Enactment, Promulgation and Enforcement of Which Will Unfailingly Prevent War Among Nations." This law is amazing in its simplicity, for it solves the whole question by providing that in case of conflict "whether for aggressive, repressive, imperialistic, defensive, or other purpose" all heads of State, Prime Ministers, legislators (except such as have voted against the war), all their near relatives, and all prelates, shall be automatically enlisted and enrolled in the armed forces of the nation and sent plumb through to the barbed wire and bullets. Why Mr. Kellogg has not instantly turned over our State Department to the G.C.G., G.C.H.S., etc., is hard to understand. Till, however, this matter is explained, it is more interesting to speculate as to how one poor mortal (or coat-lapel) can carry all those decorations around.

Since, however, titles and honors are now coming our way even in the land of Jefferson and Big Bill, we need some "pointers" on the one kind of foreign title that an American Catholic can feel a sense of propriety in receiving, since it is awarded simply as an acknowledgment of a man's upright and Catholic life, and not as a stepping stone whereby to raise himself socially above his fellows: the honor of a Papal Knight. Recently one Papal Knight, out in India, became alarmed at the thought that in carrying a sword he might be violating the law prohibiting the wearing of weapons without a license. Was the Pope, true to his reputation, arming British subjects illegally? Or, still more food for reflection, might it be that there was collusion between the Holy See and the Government by means of special exemptions obtained for Papal Knights? The *Bombay Examiner* answered his queries as follows:

(1) Government does not recognize Papal Titles and consequently (2) does not use them when addressing persons who possess such titles. (3) Another consequence is that these titles are not used, even by Catholics, in social intercourse. (4) The uniform, etc., can only be worn at religious functions, e.g., at a procession or an ecclesiastical reception. (5) We have it on the very best authority that the possession of the Papal Knights' sword is subject to the ordinary law here requiring a license. Our correspondent is certainly mistaken in thinking that the Holy See

obtains any exemptions from the Arms Act. (6) Papal Knights as such are not entitled to a seat in the sanctuary.

As the same principles doubtless hold good in this country, it does not seem as if our American peace of mind need be greatly upset over the presence amongst us of Papal Knights.

TITLE or no title, a bit of knighthood can flash out in an unexpected moment. Such may be said of Mr. J. Anthony Smythe, the well-known actor and member of St. Paul's parish, Los Angeles, and his colleague, Victor Rodman, who have created an issue of national importance in the dramatic field, through their refusal to recite certain repulsive lines of dialogue in the play they had signed up for.

Mr. Smythe was engaged over the long distance telephone to play at the Green Street Theater, San Francisco. He was informed that the audience was elite, the shows, clever, and the salary, as he put it, too good for anything cheap. He accepted, saying that he was interested in Little Theaters. In a letter to Father Edward J. Whelan, S.J., President of St. Ignatius College, San Francisco, where he was formerly a student, Mr. Smythe tells his own story:

Arriving here I realized that I had been engaged through misrepresentation. But I could see no way out. One might ask why, since my word was as good as the word of the man who had engaged me, didn't I leave before the opening and leave the matter to Equity? If I had done so I would have left myself open to serious charges against me—for, at that time the play was not so wicked as stupid—in fact, at that time, it was not wicked at all—and the charges against me would have been "temperament," "unreliability," "he left the company flat." Those and other charges are quickly resented by managers.

At the dress rehearsal, new lines were injected into the play to give it spice. My lines were not unusual in modern first-class plays. But a line given another player was repulsive. We opened and I immediately gave the customary two weeks' notice.

That, very briefly, explains my association with the Green Street Theater. That is why I submit this note in apology to my Alma Mater.

In a statement to the *Los Angeles Tidings*, Mr. Smythe remarked, "Victor Rodman and I closed Saturday, February 11. I hope that our action will do some good in maintaining the self-respect of our profession, and that of the theater in general." Their withdrawal from the cast has been referred to the Actors' Equity Association in New York. A ruling covering such cases is expected to result.

WHY are we so slow to realize the power of one man who comes out for truth and justice? For this very reason we hope for the beatification of Frederic Ozanam, the Founder of the Society of St. Vincent de Paul, and the most inspiring layman of modern times.

Members of that Society are glad to hear that the informative process, held before the Archbishop's Court of Paris, has just been closed. The *Irish Bulletin of St. Vincent de Paul* thus states the progress of Ozanam's Cause:

In other words, all the witnesses summoned, either at the re-

quest of the Postulator of the Cause or through the intervention of the Promoter of the Faith [the official objector to the proposed beatification] have been heard. The record of their depositions, which fills more than a thousand pages, has now to be copied out, compared, read again in the presence of the members of the Court, before being forwarded to Rome. At the same time will begin the examination of all the writings left by the Servant of God, an examination which is all the more important, as the pen was one of the principal means of our Founder's action.

When all that is finished, it will be for the Holy See to decide whether the Cause will be *introduced* before the Sacred Congregation. We have been informed that already His Holiness has been asked by a great number of Bishops and heads of Religious communities to make a decision in favor of our desires. It is from heaven, above all, that we must solicit this favorable decision.

We need some Ozanams today in our own country. The recent revelations in the mining districts of Pennsylvania call to mind his famous saying: "You have crushed revolt. There remains an enemy whom you know far too little: the misery of the poor."

IF the late Arthur Nash of Cincinnati, had had the Catholic Faith, and the advantages of Catholic social teaching and philosophy, he might have been a worthy follower in the footsteps of Ozanam. Ozanam's words on the workman's "natural salary" remind one of some of the sayings of "Golden Rule" Nash. "The workman's salary," says Ozanam, "should pay for the three elements which he puts at the service of industry: his courageous good will, his knowledge, and his strength. . . . His knowledge forms a capital—a true human capital—of which he deserves to obtain both interest and principal." In a tribute to Mr. Nash, Father Augustine Walsh, O.S.B., former Pastor of St. Andrew's Church, Cincinnati, writes:

To him his employe was a man; a man endowed with a spirit which, if rendered willing, was the hidden source of interested efficiency. . . . From the crucifix which he [Mr. Nash] ever carried in the pocket of his vest, he had learned another lesson. A Divine philosophy he drove deeply into his heart that his was a stewardship in the service of the Master . . . One who had been among his workers during the early struggles of his organization was summoned from this life. Wishing to pay her a memorial tribute, he brought to her pastor a copy of the words he intended to utter, lest by some imperfection of phrase they contain anything not in accord with the religious faith to which she adhered. To have seen him at that funeral in St. Andrew's Church, Cincinnati, surrounded by hundreds of employes, offering reverent prayer for the soul which had gone before to its eternal home, was a spiritual experience in itself.

With all due respect to our friend the Duke of Kolachine, Mr. Nash seems to have selected a better way of perpetuating his own memory.

Employer and employe will find their problems and relationships thoroughly considered at the approaching national convention of the Catholic Central Verein of America, which will be held this year at St. Cloud, Minn., August 24 to 29. Besides industrial questions, the Verein is paying increased attention to agricultural matters, which will be appropriately discussed in the midst of a section almost entirely devoted to farming.

THE PILGRIM.

## Dramatics

### A Play and Other Plays

ELIZABETH JORDAN

THE dramatic excitement of the month centered on "Maya," the play by Simon Gantillon which has been "suppressed" by the District Attorney of New York on the ground that it tends to corrupt the morals of youth.

The dramatic critic of AMERICA offers no defence of "Maya," unless it seems a defence to say that the power to suppress our books and plays should never rest in the hands of one man. If we are to have censorship it should be administered with wisdom and discretion. The arbitrary action in regard to this play has outraged our "intelligentsia" and given censorship a setback from which it will not recover for a long time.

For here is the straight and unvarnished truth about "Maya" as it seems to this reviewer, who saw it the second night of its production and before the storm had broken over its head.

Its setting is Marseilles. Its heroine is a woman of the town, and each of its nine scenes is laid in her room. Her visitors are longshoremen and sailors who drift up from the harbor, seafaring men from the ports of the world. All this sounds very bad. Possibly such a heroine, such a setting, such types should have no place on our stage. But—and here is the point that seems important to me—there is not one salacious scene in that play. Its situations and lines are baldly frank, but there is not one moment in which the spectators can grin and giggle and exchange meaning glances as spectators are doing dozens of times a night in dozens of other theaters in town. There is no more sexual thrill in "Maya" than there is in the operating room of a great hospital when a victim of cancer is stretched on the table and the surgeons and nurses are busy at their grim task.

For the briefest interval, on that second night, three women who sat in front of me thought there was something salacious in the situation. They evidently had known nothing of the nature of the play when they entered the theater. They began to grin and nudge one another. It was interesting to watch the changes in their expressions as the horror and tragedy of the drama unfolded. They left the theater possibly wiser, certainly sadder women; and the same deepening depression was experienced by every one else in the audience. For Gantillon's pen is as sharp and ruthless as a surgeon's knife; and his miserable heroine is almost as dumbly unconscious of her situation as the surgeon's patient.

Much has been said by the play's defenders about its "beauty." Of course it has no "beauty," save the beauty of perfect craftsmanship and absolute truth. But neither has it the effect of corrupting the morals. There is nothing alluring about the heroine: there is no effort to make her alluring. Quite the contrary. She is an ignorant and stupid woman, dimly understanding her misery, grimly accepting it, playing the game of life



squarely according to her own code, listening to the sordid troubles of the men who come to her, philosophically helping them if she can and in any case forgetting them at once. A half-crazy stoker cries his heart out on his knees beside her chair. A young Norwegian sailor describes his northern home to her and shows her a doll he has bought for his little sister; and for a few moments the two play with the doll like excited children. But there are few bright seconds in "Maya." It is as relentless as Greek tragedy. It holds absolutely no appeal to the senses. But it is suppressed: and half a dozen of the most deliberately lascivious plays ever produced in New York, plays where every scene is successfully designed to appeal to the lowest instincts in human beings, go merrily on. Though the editors do not go into details about it, that is what has made our newspapers break out into a rash of editorials against the District Attorney's action.

Now for some of the latest successes and failures.

Among the latter, I greatly fear, must be placed Mr. George M. Cohan's newest farce, "Whispering Friends." And this, even though Mr. Cohan gave me a box for it! But the little farce is so slight and trivial an affair that one can only conclude that Mr. Cohan wrote it when he was very tired—which he might well have been after his brilliant work this season in "The Merry Malones." What disturbed me most about "Whispering Friends" was the utter childishness of its theme and treatment, a childishness unpardonable even in a farce. However, an audience that packed the Hudson Theater laughed its collective head off the night I was there; so perhaps I am all wrong. The one thing I'm quite sure of is that I shall never get another box from Mr. Cohan.

"The Queen's Husband," a nice, clean little play by Robert Emmet Sherwood, put on at the Playhouse by William A. Brady, Jr., and Dwight Deere Wiman, would probably have perished in a few weeks through lack of vitality if the producers had not had the foresight to engage Roland Young for the leading role. Mr. Young can save almost any play, and his work in this one is especially charming; so "The Queen's Husband" is filling the Playhouse and its audiences seem very happy.

In "A Free Soul," Mr. Willard Mack, who heretofore has not busied himself as a propagandist, takes up the timely question of the young. His heroine—from the novel of Adele Rogers St. Johns—is a girl whose father believes in letting her live her own life and solve her own problems. He himself is a brilliant lawyer but a periodical drunkard. He permits his daughter to choose her own associates and she selects some of them from her father's set, which includes drunkards and gamblers. As a result she falls in love with a "straight" young gambler, marries him and brings about a murder for which she is indirectly responsible. Her father, the drunkard, braces up long enough to defend his son-in-law, but dies in the court room five minutes after he wins the case. Before this, however, he has confessed to the jury that he himself is really responsible for the murder because of the false training he gave his daughter. There is a

lesson to parents here, and one in direct opposition to the present theory that if our young have any training at all they must give it to themselves.

The drama is interesting and well-written. Its most striking feature, however, is the playing of the leading role by the producer himself, Mr. William A. Brady. Lester Lonergan, who was doing admirable work in the part, suddenly dropped it and Mr. Brady hurled himself into the breach. Supposedly this was a temporary substitution, but Mr. Brady appears to like the job for he is keeping at it. How well he is doing it I cannot say. Lonergan was the father when I saw the play, but I would be willing to wager something that Mr. Brady is *not* improving on Mr. Lonergan's work.

"Excess Baggage," written by John McGowan and presented at the Ritz Theater by Barbour, Crimmins and Bryant, is a clean comedy which appears to be an open and whole-hearted imitation of "Burlesque." I don't approve of the deliberate imitation of prevailing successes, but if it must be done I like to see it *well* done. There can be no question that "Excess Baggage" is well written, well acted, and extremely interesting. There are said to be those who think it even better than "Burlesque." I am not among them. But I enjoyed it and commend it warmly as a good play to take the young folks to during the Easter holidays.

Alice Brady has been in hard luck this season. Two of her plays have succumbed in rapid succession, though her work in both was among the best she has done. Her second attraction, "Bless You, Sister," bore a strong resemblance to "Salvation" in which Pauline Lord, who has been equally unsuccessful this year, briefly appeared. Both plays were evidently inspired by the sensational experiences of Aimee McPherson, the evangelist, and both demonstrated unmistakably that the theater-going public is not interested in seeing plays which burlesque or belittle any form of religion.

There are several good mystery plays for those who like such things, and a big public appears to like them. Among the best are "Cock Robin," "The Clutching Claw" and "The Silent House."

In "Cock Robin," written by Elmer Rice and Philip Barry, and put on at the Forty-eighth Street Theater by Guthrie McClintic, Miss Beatrice Herford carries off the honors and demonstrates convincingly that a successful monologist can also be a good actress. This is a point Cissy Loftis, Ruth Draper and that brilliant young rising monologist star, Cornelia Otis Skinner, could never prove, though they all made valiant and repeated efforts to do so.

During the performance of "The Clutching Claw," written by Ralph Morgan and now on at the Forest Theater, persons in the audience cry out so regularly and hysterically that one rather suspects they were put there for the purpose. Probably they were not, for there are plenty of real thrills in the melodrama and it also has the invaluable aid of Minnie Dupree, who plays the difficult role of Mrs. Midgely with her usual perfection. It is Mrs. Midgely who evokes the ghost of the play—

a very ghost-like ghost, indeed, who drifts off the stage and floats above the heads of the audience. That ghost alone is worth the price of one's ticket.

"The Silent House" written by John Brandon and George Pickett, and put on at the Morosco Theater by Lee Schubert, has an almost equally thrilling scene in which a deadly snake springs from its hiding place and brings about the death of the villain. Clarke Silvernail as a Chinese servant has the star role in this drama and handles it admirably.

Having given all AMERICA's dramatic space last month to Eugene O'Neill and "Strange Interlude," I can say nothing about him this month except that his other Guild play, "Marco Millions," is disappointing and that—a still more incredible statement, this—Alfred Lunt is not good in it!

### REVIEWS

**Much Loved Books.** By JAMES O'DONNELL BENNETT. New York: Boni and Liveright. \$3.50.

It is not the best procedure, when trying to persuade the young or the unlitery to read the classics that everybody should know, to insist on the fact that these books are great books, or educational or cultural books, or books that must be read because they are so famous. It is much better to stress the undoubted fact that the real classics are books that are interesting, that are intensely human, that are lovable for themselves. Such is the ingratiating way that Mr. Bennett adopts in his introductions to the best literature of the ages. In some sixty chapters, he discourses pleasantly and with unfeigned enthusiasm about the books which, if he had to make the choice, would be packed in his trunk for a sojourn on a desert isle. Judged by the order of the chapters, he would not arrange his books in library sequence, for he comments on Hawthorne immediately after Plutarch, on Emerson after Aeschylus, on Homer between Cervantes and Bacon, and praises Gibbon's Roman Empire and Andersen's Fairy Tales in two succeeding breaths. His are no profound analyses of his authors and their books, no deep researches into philosophies and moralities, no erudite criticisms of styles and contents. His method is to provoke curiosity and to inspire enthusiasm. For that reason he tells an anecdote about the author, relates how the book came to be written, gives a snatch of the historical setting, quotes choice sentences and paragraphs, summarizes the plot, and thus leads even the reader who is already familiar with the books to determine to seek them out for a new reading. Though Mr. Bennett selects his books with fine discrimination and is, in general, a dependable guide, he occasionally slips into comments that Catholics would not approve. In particular, his opening chapter on "The Bible" is not at all to our liking, and his later chapter, "The Book of Common Prayer," is somewhat too laudatory of the unworthy personages who produced and enforced it.

F. X. T.

**The Curé D'Ars, St. Jean-Marie-Baptiste Vianney.** By ABBÉ FRANCIS TROCHU. Translated by DOM ERNEST GRAF, O.S.B. New York: P. J. Kenedy and Sons.

On August 4, 1859, at the age of seventy-three, the subject of this biography, co-patron with St. John Baptist de Rossi of the secular clergy, passed from earth to heaven. Though his name even then was a by-word in the Catholic world it was the Abbé Monnin who, in 1861, first popularized his holy life through his two-volume biography. It would appear, however, that he wrote hastily and inadequately, with an eye rather to the edification of the Faithful than to historical accuracy. Without detracting in the least from the portrait of holiness Abbé Monnin sketched, Dom Graf's translation offers a more authentic picture of Jean-Marie Vianney, making free and full use of the acts of the process of

his canonization and of some hitherto unpublished documents. In the light of what they reveal a clearer presentation and newer interpretation of some of the outstanding incidents in the holy Curé's career becomes possible, and details in such episodes as his defaulting from military service and his plan towards the end of his life to make a recluse of himself in Père Colin's foundation for contemplatives at La Neylière, which hitherto baffled his biographers, become capable of a more satisfactory explanation. The story of the Curé D'Ars, in whose checkered career the mystical and miraculous played no unimportant part, is as romantic as it is instructive. Sheep-herder and vine-dresser almost to his twentieth year, he was so backward in book-learning that it was with difficulty that he obtained permission for ordination. But though unfitted for the subtle lectures of the seminary and ranking there intellectually as a dullard, once his priestly ministry began his unbounded zeal and piety supplied the absence of scholastic attainments. For more than forty years he labored in the little out-of-the-way village of Ars, gaining a reputation not only as a model and efficient curé, but attracting to himself men and women from all over France who came to seek his counsel and assistance. In the tribunal of penance, where he literally passed most of his priestly life, his direction was considered invaluable, while he produced marvelous effects and charmed all by his preaching, though he had no gift of eloquence and his sermons rarely went beyond simple catechetical instructions. Only his ceaseless prayer and heroic penance and utter self-sacrifice account for the good that he accomplished. In spite of hardships, calumnies, the envy even of some of his priestly brethren and the positive annoyances of the devil himself, he plodded his simple way doing God's will. Because of this his biography is an inspiration not only for the clergy whose work in life is so like his, but for all who are tempted to discouragement under life's handicaps and yet ambition making a success of their careers. An index would have been a valuable addition to the volume.

W. I. L.

**The House of Lords in the XVIII Century.** By A. S. TURBEVILLE, M.A., B. Litt. New York: Oxford University Press.

A world made safe for Democracy—or supposed to be—still regards with passing curiosity, the Westminster aggregation of Lords Temporal and Spiritual, the last formal intrenchment of feudal privilege, class and caste, even if recent accessions from war profiteers, quack-medicine venders and other enterprising contributors to the campaign chests of the ministry of the day, are no more inspiring than Trustlow's historic "accident of an accident." In this, a continuation of an earlier book, the author tells the story of the heyday of the Whig oligarchy and its decline, which brings the record down to the end of 1783. As the several chapters include details relating to the events leading up to the American Revolution and its results; to the reform of Catholic penal legislation, and to the current movements for a solution of the Irish question, they have a special interest. In his review of the social influence of the peerage the author quotes Churchill's satire:

Nature exclaimed with wonder—Lords are things,  
Which, never made by me, were made by Kings.

He concludes that its oligarchical government failed where the situation demanded a sympathetic appreciation of the novel problems of a new age, yet he believes that the "permanence of the system undoubtedly gave stability to government and continuity to national policy. . . . Still more valuable was the habit of public service. Whatever its shortcomings, the House of Lords at last maintained that great tradition," T. F. M.

**A Critical and Exegetical Commentary on the Book of Daniel.** By JAMES A. MONTGOMERY, Ph.D., S.T.D. The International Critical Commentary. New York: Charles Scribner's and Sons. \$4.50.

No one acquainted with Professor Montgomery's position in



Biblical science can be surprised to find in this volume a model of the choicest qualities of true scholarship, breadth of comprehension, accuracy in detail, fairness and courtesy in disputed questions, and constant recognition of the chief exegetes of every age and school. It is perhaps his best work, and certainly occupies the first rank in a series whose contributors are all too rarely graced with genuine breadth of view. It is true that Catholic students will be unable to approve the rejection of the deutero-canonical parts of Daniel as "apocryphal," or to accept unreservedly a Maccabean origin for the latter portion of the book; while the suggestion that Daniel be "regarded as a religious romance" would, at least in the present state of evidence, involve them in disregard of an explicit prohibition. Could these fundamental objections be set aside, much benefit might be derived from Professor Montgomery's admirable treatment of introductory questions, and still more from his detailed exegesis. This latter is primarily philological, thus occupying the surest and most useful footing, while the historical background, more largely dependent on postulates formed in advance, is neither neglected nor over-estimated in interpreting the writer's mind. Speaking of philology, however, one could wish that a somewhat larger Hebrew type had been employed in the introductory section on words of foreign origin.

W. H. McC.

### BOOKS AND AUTHORS

**Prescriptions for Society.**—That governments, despite the march of Christianity, are little given to acting by its principles, is a fact. To meet the issue the President of Muhlenberg College advocates "a new theory of the State based upon the ideal of the Kingdom of God, which implies the application of righteousness in justice in accord with the will of God." To establish his thesis, John A. W. Haas in "The Problem of the Christian State" (Stratford. \$2.00), reviews the interaction of Christianity, or rather of the Church, on the State through the centuries, and analyzes various theories of government. The volume is not without its good points but the author manifests an anti-Catholic bias that occasions some very absurd and incorrect statements, dogmatic and historical.

Whatever else may be said of the content of "Christian Humanism" (Clark and Colby. \$2.00), by Russell Henry Stafford, the author, unlike many contemporary preachers, evidently does not substitute literature or politics for religion in the pulpit. The sermons here reprinted consider Divine truths in the light of Christian humanism which, as the preface informs the reader, implies "a primary preoccupation with the betterment of individuals and society in this world, and an approach to the higher mysteries of God by building towards these summits upon a foundation of tested experience and its inescapable implications." Unfortunately its conclusions lack the conviction Christianity as a revealed religion should have. Indeed, the author does not hesitate to admit that the propositions he defends "are not presented as definitely established." But what the people in the pews want are guiding principles about which there is no dispute. This means that there must be authority in the preacher, in the institution he represents and in the message he announces. The essence of religion is not social betterment.

When so much destructive of society is being said and written in justification of companionate marriage and the new morality, or immorality, one is glad to come across a volume such as "Modern Youth and Marriage" (Appleton. \$1.50), by Henry Neumann, even though it have serious shortcomings from a Catholic critical viewpoint. Dr. Neumann, leader of the Brooklyn Society for Ethical Culture, offers a study of marriage and its co-related problems on purely ethical and social grounds. Without being a reactionary, he is a pleader for the old marriage standards, is vigorously opposed to the current playing up of sex, and earnestly urges a building up of standards of privacy, self-respect and self-control in the matter. There is a weakness, however, in his ethics in that his arguments force the admission

that the marriage code is not stable according to the dictates of nature; hence that matrimony is not essentially one and indissoluble, and morality unchangeable. Ultimately ethical principles mean nothing without a Natural Law and this is meaningless unless there be a Divine Lawgiver to promulgate and sanction it.

An elaborate blurb of the publishers would foist on the American public through Pierre Loving's translation, "The Agony of Christianity" (Payson and Clarke. \$2.00), by Miguel de Unamuno. Sane readers will probably agree that it might well have been left in its original Spanish and kept across the water. The author, too radical to be tolerated in his own country, is now an exile in France where he would pose as a martyr-patriot. One can well understand how ideas so unsocial and anarchistic as those here aired, would be dangerous for any self-respecting government. Professing to be a study of Christian mysticism, it reflects the blasphemous mind of its author, to say nothing of many complexes which no one will envy him.

**Helping the Teacher.**—One of the most eminent Latinists of France has said that "it would be a superhuman task for any Latin professor, without some such aid as a juxtalinear, to go before his several classes every day and do justice to his task." Although there is a sharp note of exaggeration in Professor Petit-mangin's statement, yet it is not altogether without truth. Those who have tried to teach several classes of Latin every day must readily admit the difficulty of such a task, even though they do not pretend to be attempting anything "superhuman." Their work is varied and heavy enough to make them welcome any time-saving and labor-saving device. Such an aid has been prepared by John A. Fitzgerald in his juxtalinear translations of "Caesar's Gallic War, Books I-IV" (Continental Press, Ilion, N. Y.). This work is characterized by two English translations and two Latin readings all of which are arranged on double-page spreads so as to be under the teacher's eye at once. Without having to turn a page, the teacher has before him the original text, the Latin rearranged by natural groupings of the words in the order required by the English idiom, each of these groups translated literally into English and finally an elegant English translation of the Latin text. In its present form "The Juxtalinear Translation of Caesar" is clearly mimeographed on both sides of extra heavy bond paper. It is of a large handy size, 400 pages, stoutly bound in Double Granite cover.

In both material and method of presentation "Latin—First Year" (Silver, Burdett), by Ralph Van Deman Magoffin and Margaret Young Henry, will make a strong appeal to teachers and pupils alike. The gradual unfolding of grammar and syntax with a pleasant coloring of history and mythology and illustrations which vivify the narrative cannot fail to arouse interest and stimulate intellectual growth. Brief, but telling arguments show the place and value of Latin in modern life and descriptive paragraphs in English of classical or modern works of art, link the life of the ancients to our own.

Continuing his work of reorganization of the first two years of high school Latin, Prof. Walter Eugene Foster has issued "Second Year Latin" (Johnson). This volume yields its major interest to the life of Caesar and his text of the Gallic War. Copious notes and lists of prescribed words, maps and illustrations, a summary of syntax and exercises for composition, give the same completeness and thoroughness which marked Professor Foster's "First Year Latin." Teachers who prefer to postpone the reading of the Gallic War until the second or third semester, will find ample material in "Perseus," "Psyche," and the "Argonauts."

Those who have to direct dramatics for little ones of grade-school age will find "The Spirit of the Northland" (Marinette, Wis., 2525 Hall Avenue), by Julia Desmond, an easy and interesting pageant for staging. It is grounded on the story of the Menominee and covers the coming of the missionaries and later, the traders, among them; their war with the Chippewas over the sturgeon fisheries, and their defeat; and the onward march of industry that brought statehood to Michigan.

**The Dreadful Night. A President Is Born. The Patriots. Uther and Igraine.**

A golden day in late September exerts all its charm to coax the summer folk to stay a little longer on their little island shelter. Molly Main has sent the children and the servants to their city home and she remains to close the house and drive down in the morning with her husband. But that night her husband does not come. The telephone has been disconnected a day in advance. Molly learns that the "op'ry singer" from whom she purchased the mysterious emerald has been murdered. In such a setting and with all the properties so carefully ordered, one imagines that it is a simple thing to conjecture the real nature of the mysterious happenings which crowded "The Dreadful Night" (Dutton. \$2.00). But Ben Ames Williams has used the apparent and almost evident as a decoy. From most unexpected corners weird shapes creep their way into the plot until the author signals for the dawn.

Many things have been said of Fannie Hurst's new novel, "A President Is Born" (Harper. \$2.50), but perhaps the truest of them all is that a new author has been born. The period of formation has been as long as that surrounding the growth of David Schuyler, the Western farm boy, the backgrounds of whose presidential career are studied in this over-sized novel. Fannie Hurst has come out of the sex fog, and despite a few light sprays, she rides triumphantly on and sketches as she goes the history of a family and a city which gave the country a leader. Taking the present as a mirror of the future, she reveals two ages of the farm boy, who leaves at the end of the book to study law; but her Dave is far inferior to the Rebekka who is the backbone of the pioneer family. Miss Hurst has fallen short of perfection because of her reportorial fondness for pyrotechnic, and often commonplace similes. It is too evident when she strains for effect. One hears the insistent and unpleasant creaking of the ropes.

From 1916 on till the end of the Civil War, Ireland passed through a period that was as romantic and as strange as any in its long history, whether factual or legendary. So amazing was it that real deeds sound like fiction and fables sound like sober truth. Canon Guinan tells something of the story in "The Patriots" (Benzinger. \$2.50). He does not enter into the larger aspects of the drama, but indicates how the national resurgence showed itself in one small town. There is tragedy and pathos in his tale, there is nobility and savage cruelty portrayed, and there is a rousing admiration for the Irish race side by side with a pointed criticism of it. Canon Guinan makes no secret of the fact that his story is written from a definitely moral and political viewpoint. He condemns what he considers reprehensible on both the British and the Irish side. He does not name personalities but he favors those who accepted the Free State. He writes with an especial purpose of explaining the attitude of the younger and the elder clergy. His book offers a most illuminating insight into how the ordinary person reacted during those years of turmoil. It is a study of the soul of modern Ireland, thinly draped by a series of romantic incidents.

Now that the later books of Warwick Deeping have achieved fame, the early novels that created little interest at the time of their publications have been resurrected. The same process was followed with success in the case of Sabatini. In both instances, something may be said in favor of the practice. "Uther and Igraine" (Knopf. \$3.00) was first published a quarter of a century ago. It is an historical novel of the period immediately preceding the Arthurian cycle. The title characters, in fact, are Arthur's parents. It is a story of wars and bloody crimes, of high-handed injustice and cruelty, all of which are highly colored; nevertheless, there is chivalry and some elemental goodness in the tale, but these do not balance the evil that is rampant. Mr. Deeping indulges in occasional outbursts of irreligion and blasphemy; these may or may not be expressive of his own personal sentiments. Nevertheless, they should be deleted before the romance could be recommended. Mr. Deeping is also too sentimental in his rhapsodies on the allurements of the flesh.

## Communications

*Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Bishop Boyle Thanks Benefactors

*To the Editor of AMERICA:*

I set down here an accounting of the money already received from the office of AMERICA in answer to your charitable appeal for help for our Relief Committee. We have received the sum of \$5,433.22.

In addition to that amount we have received directly from people outside the Diocese, who were moved by the appeal, the sum of \$1,875.50.

We have also had a very generous response from our own people within the Diocese, who know conditions and are anxious to remedy them.

I am touched more than I can tell by the generosity of our people here and elsewhere to the cause of misery and charity. The letters which have accompanied the money have been full of pity and sympathy for the unmerited distress of these poor people.

The money is being spent by a committee of priests, who are themselves pastors in these little mining towns, and who are doling it out with as much economy as they may, on the chance that the condition may last a good while.

You will be glad, and your readers, too, will be glad, to know that we have been able to do much to relieve a situation which was rapidly becoming unbearable. I pray that Almighty God may bless you and them for their gifts of kindness.

Sincerely yours in Christ,

✠ HUGH BOYLE,

Bishop of Pittsburgh.

Pittsburgh.

[The total amount contributed to date through AMERICA for this fund is \$6,484.82.—Ed. AMERICA.]

### "What Can a Layman Do?"

*To the Editor of AMERICA:*

What I desiderate in Catholics is the gift of bringing out what their religion is; it is one of those "better gifts," of which the Apostle bids you be "zealous." You must not hide your talent under a napkin, or your light under a bushel. I want a laity, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold, and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it.

You ought to be able to bring out what you feel and what you mean, as well as to feel and mean it; to expose to the comprehension of others the fictions and fallacies of your opponents; and to explain the charges brought against the Church to the satisfaction, not indeed, of bigots, but of men of sense, of whatever cast of opinion. And one immediate effect of your being able to do all this will be your gaining that proper confidence in self which is so necessary for you.

As you have no doubt recognized, this passage, like the one so effectively used in your leading editorial in the issue of AMERICA for March 10, is taken from Newman's "Present Position of Catholics in England." Doesn't the last sentence seem to answer in a general way this need which Mr. Allen voices?

The heirs of Newman's spirit in England have answered that difficulty by embodying his principles in an organization, and for years have put his "process" into successful practice. The organization is the Catholic Evidence Guild, and their practical process is explained in the "Handbook" of the Guild. That inspiring booklet, and the record of the Guild in English Catholic history, give a very definite answer to the question, "What can a layman do?" Both booklet and record are too little known among American Catholics.



If our British brethren have far outstripped us in convert-making, common sense demands that we study their spirit and methods. Take for example one spiritual method of Cardinal Wiseman, the true center and prime mover of the English Catholic revival. One of his first moves was to arrange, in 1839, for an international campaign of prayer among both laymen and Religious communities for the conversion of England. If we American Catholics are really in earnest about the conversion of these States, then this is the first lesson the successful English teach us.

"What can a layman do?" Well, this much is certain, that the first, fundamental, and all-important step is well within his power. And where more surely than in prayer can he gain that "courage and self-confidence" which Mr. Allen desires for him? St. Louis. E. A. C.

*To the Editor of AMERICA:*

In the issue of AMERICA for March 10, is an essay by Louis L. Allen, "What Can a Layman Do?" This is a tremendous question, which should be fully discussed. Do Catholic laymen know that there are many fields open to them for the promotion of God's Kingdom? They have been told to contribute to the support of the Church and schools, receive the Sacraments, assist at Mass. This they have conscientiously done, but would they not be as conscientious if they were encouraged to do more?

Would it not be also beneficial to discuss the question: what can lay women do? In the first centuries of Christianity women were great Church workers. Why not today in the twentieth century?

Denton, Tex.

RAYMOND VERNIMONT.

*To the Editor of AMERICA:*

The article of Father Corcoran, "What One Layman Did," was as encouraging as interesting. David Smith, the man who made thirty-eight converts in two years, has given us an example not only to be admired but to be imitated. No time should be lost.

Taking a hint from the name of that other worthy cause mentioned in these columns, "The Catholic-Book-a-Month Club," I would suggest the immediate organization of something on the order of "A Convert-a-Year Club."

There ought to be at least a million Catholics in America willing to put forth their best efforts to make one convert a year. Think of what that would mean, a million converts a year—or, if not converts, at least, a million non-Catholics brought into closer contact with the Church.

A million converts a year might sound extravagant to some. Yet, taking all things into consideration, should that not be about the normal rate of conversion? If ever the time was ripe for the harvest it is now. The general dissatisfaction with Protestantism, the reaction against agnosticism and materialism, the special interest in the Catholic Church—all these things are preparing the way. All we need do is inaugurate some practical means by which to keep the big idea, "A Convert a Year," before the minds of the Faithful.

This idea could be kept before the children in our schools. For they, too, should take part in the work by prayer and good example.

There are at least a million Catholics in the country sufficiently interested in the progress of the Church. Nearly every Catholic has friends he could bring to the true Faith if he really wished to do so. Good will will carry one far. David Smith has taught us this lesson. Start with the poorer classes. The others will follow. After all, it is "the people" who are the real leaders. This fact is made only too evident by the way our so-called leaders—writers, newspaper men, politicians—hold their ear to the ground, striving to tune in on every impulse and whim of the many. Bring the masses into the Church and the classes will follow.

Montreal.

C. C. C.

**Skyscrapers and Other Matters**

*To the Editor of AMERICA:*

In his letter in the issue of AMERICA for March 10, Mr. F. O. L. shows ignorance as to the discussions and activities that have gone on and are now going on with regards to skyscraper cathedrals and universities. The next time that F. O. L. is in New York City he may be surprised to read an advertisement soliciting funds for the erection of the skyscraper Broadway Temple; and if by chance he should have the pleasure of visiting Chicago he will see there a cross surmounting a skyscraper.

F. O. L.'s letter resembles the nightmare of an anti-Catholic bigot.

Furthermore, as a native Westerner, I wish to defend Mr. Lancer and his fellows from the crude and impolite insinuations of F. O. L. Will Easterners ever realize that there is land west of the Alleghenies populated by intelligent and industrious Americans?

It seems to me that F. O. L. has a great deal to learn, including the perfection of wit and the acquisition of some knowledge of chemistry. What is the source of the Connecticut Yankee's statement that air is composed wholly or mainly of oxygen? Statistics of chemists show that nitrogen forms 78.02 per cent of air in volume, and oxygen only 21.00 per cent. In weight air contains 75.46 per cent of nitrogen and 23.19 per cent of oxygen. It is plain from these figures that oxygen is not even the chief constituent of air.

New York.

REGINALD T. KENNEDY.

*To the Editor of AMERICA:*

In the issue of AMERICA for March 10, F. O. L. replies to G. W. Lancer on the subject of "skyscraper cathedrals."

From the reasons alleged by F. O. L. one would judge not only that he missed the point of G. W. Lancer's letter, but also that he fails to appreciate the purpose of rearing lofty cathedrals.

Our cathedrals should "lord it over" their surroundings because it is fitting that the temple of God should dominate the temple of Mammon: because the importance of the house of God and of religion in a people's life is thus the more impressed on the minds of those that behold them; because "loftiness, the symbol of the Resurrection, is required to lift men's souls to God."

It was probably with such thoughts in mind as these that the people of the Middle Ages reared their lofty and undying monuments of stone to house the King of Kings. Testimony of this is to be found in the cathedrals that remain in Europe today; as, for instance: the Cathedral of Ulm, 529 feet in height (only ten feet less than the fourth highest building in New York, the Bankers Trust Building, 539 feet); that of Cologne 512 feet. Yet with such heights as these, and despite the fact that their numbers were not 50,000,000 for each cathedral, the people of those Ages of Faith were able to keep their feet upon the ground.

Brooklyn.

ARTHUR FRANCIS.

**Land and Labor**

*To the Editor of AMERICA:*

I note you are interested in the raising of funds for the miners and the miners' children. Very commendable.

Governor Donahey of Ohio made a public request of that nature a short time ago and the people responded only fairly well.

The miners' strike has been on for almost a year, in some territories longer. Conditions have been deplorable for years.

The Senate inquiry is adding interest to the situation, but the Senate does not have the power to make a miner work for lower wages, nor has he the power to make a mine owner pay more.

We are told that our population grows at the rate of 2 per cent per year, while the consumption of coal declined 12½ per cent in the last published five-year period. Reduction of consumption is due to many causes.

We are also told that during 1920, 640,000 miners were employed 220 days, produced 4 tons per man per day, and 60

per cent of that amount was mined by machinery. Five years later, 588,000 miners were employed 195 days, produced  $4\frac{1}{2}$  tons per man per day, and 70 per cent of the coal was mined by machinery.

I mention this to show that the trend would indicate less men needed in the mines. In the meantime, in our little county of a population of 31,000, we have lost from the farm 12,000 people within the last thirty years, and we have from 100,000 to 150,000 acres of idle fallow land without a living soul giving it attention. We also have in our little mining county some 400 idle miners, with those who are not working over one or two days a week.

A matter of vital interest, as it appears to me, is for some welfare agency to contrive a plan of merging (a new word in business) this idle land mentioned above, and the idle people, that they may learn how to work out their own destiny as God Almighty intended.

The condition that prevails in our county also prevails in other counties and other States. Therefore it is a national question.

The solution, to my mind, is to reduce the industrial population and increase the agricultural.

Coshocton, O.

T. J. HANLEY.

### Feeding the Hungry

To the Editor of AMERICA:

The Rev. Raymond Vernimont writing under the heading, "Feeding the Hungry," concerning the hunger, poverty and suffering of the Pennsylvania coal miners and their families, seems to be beside the issue in regard to the means to be taken to relieve the sufferers. . . .

No, we need not tear down our churches nor smelt our sacred vessels in these days to take care of our poor, however worthy such a motive is.

Our splendidly organized diocesan charities—the St. Vincent de Paul Conferences, the Holy Name Society and its Big Brother work, and many others—are doing much toward the relief of the unfortunate. Yet even these, doing all that they can, cannot help all. . . .

To give alms is meritorious in the eyes of God, to relieve pain and help the weak is to become Christ-like, yet we need not in these days of abundance become "iconoclasts" to do this.

Des Moines.

ORVILLE L. BINKERD.

### "Every Catholic Child—"

To the Editor of AMERICA:

Just a belated word from another pastor anent Catholic schools. Can any partly informed, I do not even say well-informed, person opine "that a great many Catholic schools are below standard"? Can the standard of schools be below par, whose teachers meditate daily upon their duties to God, whose teachers pray and receive Holy Communion daily, whose teachers retire in the evening and arise in the morning at the proper time to give of their best, whose teachers are always in holy obedience to their superiors and principals of the school, whose teachers are not laboring for money, fame, earthly honor or title, but for the honor and glory of God and the advancement of His reign in the hearts of men, whose two or more (there are always more) teachers sit around the same table and there exchange their class-room experiences, and there all together, teachers and principal, day after day, year after year, humbly and conscientiously ask each other for advice, assist each other materially and morally, encourage and urge each other to greater efforts for God and their pupils and themselves?

I would rather have two of those, if they were the most mediocre of mediocre teachers, in my school, than the wisest teacher without proper supervision, spiritual incentive, character that is built up through disinterested sacrifice, in fine without that intimate spirit of cooperation, advice, and encouragement that is possible among the teachers of Catholic schools.

I was for many years rector of a church. We had a school, with three Sisters and about eighty or a hundred pupils. There was in that town a high school, of which nearly half the pupils and about a third of the teachers were Catholic. During my years

in that parish the teacher of the three first grades in my school was changed frequently. It was always a young nun, who was entering her first schoolroom to teach. However, it was a matter of common knowledge there, so much so that it was talked of on street corners and admitted by people not very well disposed towards the Catholic school, that Catholic-school pupils in the high school passed from grade to grade more easily and in greater numbers proportionally than public-school children.

"The proof of the pudding is the eating."

Diocese of La Crosse, Wis.

ANOTHER PASTOR.

### Easter Cards, Too

To the Editor of AMERICA:

"Do Your Christmas Shopping Early," in the issue of AMERICA for March 17, said it! It is astonishing that good Catholics apparently see nothing incongruous in sending cards, supposedly commemorative of the Saviour's birth, "decorated" with anything from hilarious, serenading jovial gentlemen to prancing present-laden reindeer. Is there no conception of the vast difference between the joy of a hectic "good time" and the holy joy that "unto us is born a Saviour who is Christ the Lord"?

We saw something similar on St. Patrick's day. Almost nothing but pictures of clay-pipers and jig-dancers—and worse!

Easter is approaching. Will there, as heretofore, be thousands of "Easter" cards besprinkled with "the flowers that bloom in the spring, tra-la," and with rabbits galore carrying baskets of eggs? There would be a change if "you at least, my brethren," would leave the bunny-bullfrog type of cards in a pile on the counter, and ask and ask again for the real Easter card which suggests, "I arose and am still with thee. Alleluia."

Boston.

S. E. K.

### A Catholic-Book-a-Month Club

To the Editor of AMERICA:

I agree with B. K. that the Catholic-Book-a-Month Club could be made effective, and would like to know when and where this club will be organized. Are we to be eternally kidded that only Dreiser, Sinclair Lewis, Will Durant, Wells, Fanny Hurst, Carl Van Vechten, Bruce Barton, *et al*, are the great writers in America?

It is high time we Catholics got together in order to let the secular and Catholic reading world know that we have sufficient writers of distinction in all fields of knowledge to bring at least twelve outstanding books before the public each year. What are we going to do about it?

Chicago.

CARL A. JOSSECK.

### "Church Art in Gotham"

To the Editor of AMERICA:

I thoroughly enjoyed the article in the issue of AMERICA for March 3, entitled "Church Art in Gotham." I anticipate with pleasure further details on the same subject. It was something of a surprise to me to learn that the Metropolitan Museum is so Catholic in its spirit.

New York.

W. L. B.

To the Editor of AMERICA:

Allow me to congratulate AMERICA and the writer of the article, "Church Art in Gotham," which appeared in the issue of AMERICA for March 3.

It is not putting it too strong to say that what the author has written is an inspiration in itself, and particularly seasonable at a time when the laity are showing such an active interest in achieving to the full the grandeur and beauty of our Catholic liturgy. Let us have more words of inspiration from Miss McCabe, who has done something more than merely suggestive of the treasures of Christian art housed in New York's Metropolitan Museum.

I hope these wonderful exhibits may bear fruit in the coming years by enhancing for the external eye the glory of God on earth.

Arlington, Mass.

S. F.